

*W.M.
C.*

REESE LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

Received *August 1882*

Accessions No. *20291* Shelf No. _____



*ON SOME INFLUENCES OF CHRISTIANITY
UPON NATIONAL CHARACTER.*



ON SOME
INFLUENCES OF CHRISTIANITY
UPON
NATIONAL CHARACTER.

THREE LECTURES
Delivered in St. Paul's Cathedral.

February 4th, 11th, and 18th, 1873.

BY
R. W. CHURCH, M.A.,
DEAN OF ST. PAUL'S.



London:
MACMILLAN & CO.

1873.

BR115
N3C5

London
R. Clay, Sons, and Taylor, Printers,
Bread Street Hill.
20291

NOTICE.

THE following formed part of the Series of Tuesday Evening Lectures delivered at St. Paul's during last winter, in continuation of the plan begun the winter before. They are published not on account of their intrinsic value, but as a memorial of occasions which have done something, we hope, to bring us at St. Paul's into closer acquaintance with some of the young men who are our neighbours in the City of London.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

CONTENTS.

	PAGE
INFLUENCE OF CHRISTIANITY ON NATIONAL CHARACTER	I
CHRISTIANITY AND THE LATIN RACES	46
CHRISTIANITY AND THE TEUTONIC RACES	95





LECTURE I.

INFLUENCE OF CHRISTIANITY ON NATIONAL CHARACTER.

I PROPOSE on this occasion to invite you to consider some of the ways in which national character has been affected by Christianity, and to trace these effects in certain leading types of national character which appear to have been specially influenced by Christianity :—The character of the European races belonging to the *Eastern Church*, particularly the Greeks; that of the Southern, or, as they are called, the *Latin* races, particularly the Italians and French; and, lastly, that of the *Teutonic* races. These three divisions will supply the subjects of the three lectures which it is my business to deliver.

It is obvious that within the limits to which I am confined, such a subject can be treated only in the most general outline. Within these great divisions national character varies greatly. And national character, real as is the meaning conveyed by the term, is yet, when we come to analyse and describe it, so delicate and subtle a thing, so fugitive, and so complex in the traits and shades which produce the picture, that its portraiture tasks the skill of the most practised artist, and overtasks that of most. But yet, that there is such a thing is as certain as that there is a general type of physiognomy or expression characteristic of different races. One by one, no doubt, many faces might belong equally to Englishmen or Frenchmen, Italians, Greeks, or Russians. But, in spite of individual uncertainties, the type, on the whole, asserts itself with curious clearness. If you cannot be sure of it in single faces, it strikes you in a crowd. In one of the years of our Exhibitions, an illustrated paper published an engraving—it was

the border, I think, of a large representation of the Exhibition building—in which were ranged in long procession representatives of the chief nationalities supposed to be collected at the Exhibition, or contributing to it. Dress and other things had, of course, much to do with marking them out one from another ; but beyond dress and adjuncts like dress, there was the unmistakeable type of face, caught with singular keenness of discrimination, and exhibited without exaggeration or a semblance of caricature. The types were average ones, such as everyone recognized and associated with this or that familiar nationality ; and the differences were as real between the more nearly related types as between the most strongly opposed ones,—as real between the various members of the European family as between European and Chinese, though the difficulty of detecting and expressing the differences is greater in proportion as these differences pass from broad and obvious ones to such as are fine and complicated. So it is with national

character. The attempt to define it, to criticise it, to trace its sources, to distinguish between what it is and what it seems, to compare and balance its good and its bad—this attempt may be awkward and bungling, may be feeble, one-sided, unjust. It may really miss all the essential and important features, and dwell with disproportionate emphasis on such as are partial and trivial, or are not peculiarities at all. Bad portrait-painting is not uncommon. Yet each face has its character and expression unlike every other, if only the painter can seize it. And so, in those great societies of men which we call nations, there is a distinct aspect belonging to them as wholes, which the eye catches and retains, even if it cannot detect its secret, and the hand is unequal to reproduce it. Its reality is betrayed, and the consciousness of its presence revealed, by the antipathies of nations, and their current judgments one of another.

The character of a nation, supposing there to be such a thing, must be, like the character of an

individual, the compound result of innumerable causes. Roughly, it may be said to be the compound product of the natural qualities and original tendencies of a nation, and of a nation's history. The natural qualities and tendencies have helped largely to make the history out of circumstances and events, partly, at least, independent of these inherent forces ; and the history has then reacted on the natural qualities. What a nation has come to be has depended on the outfit of moral, intellectual, and physical gifts and conditions with which it started on its career in the world ; and then, on the occurrences and trials which met it in its course, and the ways in which it dealt with them ; on the influences which it welcomed or resisted ; on critical decisions ; on the presence and power of great men, good and bad ; on actions which closed the old, or opened the new ; on the feelings, assumptions, and habits which it had allowed to grow up in it. All this needs no illustration. The Greeks never could have been what they have been

in their influence on human history if they had not started with the rich endowments with which nature had furnished them ; but neither could they have been what they were, wonderfully endowed as we know them to have been, if Athens had not resisted and conquered at Marathon and Salamis ; if those victories had been mere patriotic assertions of independence and liberty, like the great Swiss victories of Morgarten and Sempach, and had not stimulated so astonishingly Athenian capacities for statesmanship, for literature, for art ; if they had not been followed by the historians, the moralists, the poets of Athens ; if there had been no Pericles, no Phidias, no Socrates ; if there had been no Alexander to make Greek mind and Greek letters share his conquest of the Eastern world. So with the nations of our living world. The sturdiest Englishman must feel, not only that his country would have been different, but he might himself have been other than he is, if some great events in our history had gone differently ; if some men had

not lived, and if others had not died when they did ; if England had been made an appendage to the Spanish Netherlands in 1588, or a dependency of the great French King in 1688, or of the great French Emperor in 1805 ; if Elizabeth had died and Mary lived. It is idle to pursue this in instances. It is obvious that a nation's character is what it is, partly from what it brought with it on the stage of its history : partly from what it has done and suffered : partly from what it has encountered in its progress : giving to an external or foreign element a home and the right of citizenship within it, or else shutting its doors to the stranger, and treating it as an intruder and an enemy. And among these influences, which have determined both the character and history of nations, one of the most important, at least during the centuries of which the years are reckoned from the birth of our Lord, has been religion.

I state the fact here generally without reference to what that religion is, or of what kind its

influence may have been. Everybody knows the part which Mahometanism has played, and is still playing, in shaping the ideas, the manners, and the history of nations in Asia and Africa. In its direct and unambiguous power over the races in which it has taken root, and in the broad and simple way in which it has mastered their life and habits, and dominated in the direction of their public policy, I suppose that there is no religion which can compare with it. Its demands, devotional and moral, are easily satisfied but strictly enforced ; and to a genuine Mahometan a religious war is the most natural field for national activity. As has been justly said¹—"it has consecrated despotism ; it has consecrated polygamy ; it has consecrated slavery ;" it has done this directly, in virtue of its being a religion, a religious reform. This is an obvious instance in which national character and national history would not have been what they have been without the presence and persistent

¹ Freeman, *Saracens*, p. 246.

influence of the element of religion. The problem is infinitely more complicated in the case of those higher races, for such they are, which escaped or resisted the Mahometan conquest : but there, too, the power of this great factor is equally undeniable, and is much richer and more varied in results, though these results are not so much on the surface, and are often more difficult to assign, amid the pressure of other elements, to their perhaps distant causes.

To come, then, to my subject this evening. What have been the effects of Christianity on what we call national character in Eastern Christendom ? I must remind you, once more, how very roughly and imperfectly such a question can be answered here. The field of investigation is immense, and in part very obscure ; and the utmost that I can do is, if possible, to make out some salient points, which may suggest, to those who care to pursue it, the beginnings of further inquiry. I propose to confine myself to one race

of the great family. I shall keep in view mainly the Greek race, as a typical specimen of Eastern Christendom. I am quite aware how much I narrow the interest of the subject by leaving out of direct consideration a people with such a strongly marked character, with such a place in the world now, and such a probable future, as the great Russian nation; a nation which may be said to owe its national enthusiasm, its national convictions, its intense coherence, and the terrible strength it possesses, to its being penetrated with religion. But, having to choose a field of survey with reference to the time at our disposal, I prefer to keep to the Greek race, because the impression made on them was a primary and original one, and was communicated by them to other nations like Russia; because they have had the longest history; and because their history has been more full than that of others of the vicissitudes of circumstance and fortune.

It requires an effort in us of the West to call

up much interest in the Eastern Christian races and their fortunes. They are very different from us in great and capital points of character, and our historians have given them a bad name. Many persons would regard them as decisive instances of the failure of Christianity to raise men, even of its liability under certain conditions to be turned into an instrument to corrupt and degrade them. The Greeks of the Lower Empire are taken as the typical example of these races, and the Greeks of the Lower Empire have become a byword for everything that is false and base. The Byzantine was profoundly theological, we are told, and profoundly vile. And I suppose the popular opinion of our own day views with small favour his modern representatives, and is ready to contrast them to their disadvantage with the Mahometan population about them. There is so much truth in this view that it is apt, as in many other cases, to make people careless of the injustice they commit by taking it for the whole truth.

Two things, as it seems to me,—besides that general ignorance which is the mother of so much unfairness and scorn in all subjects,—have especially contributed to establish among us a fixed depreciation of all that derives its descent from the great centres of Eastern Christianity.⁽¹⁾ One is the long division between Western and Eastern Christendom, which, beginning in a rift, the consequences of which no one foresaw, and which all were therefore too careless or too selfish to close when it might have been closed, has widened in the course of ages into a yawning gulf which nothing that human judgment can suggest will ever fill up, and which, besides its direct quarrels and misfortunes, has brought with it a train of ever-deepening prejudices and antipathies, of which those who feel them often know not the real source. Another thing which has contributed to our popular disparagement of these races is the enormous influence of ⁽²⁾Gibbon's great History. It is not too much to say that the common opinion of educated

Jeff
Brown
AST
F West
Christianity

Englishmen about the history and the character of everything derived from Byzantium or connected with it is based on this History, and, in fact, as a definite opinion dates from its appearance. He has brought out with incomparable force all that was vicious, all that was weak, in Eastern Christendom. He has read us the evil lesson of caring in their history to see nothing else ; of feeling too much pleasure in the picture of a religion discredited, of a great ideal utterly and meanly baffled, to desire to disturb it by the inconvenient severity of accuracy and justice. But the authority of Gibbon is not final. There is, after all, another side to the story. In telling it his immense and usually exact knowledge gave him every advantage in supporting what I must call the prejudiced conclusions of a singularly cold heart ; while his wit, his shrewdness, and his pitiless sarcasm gave an edge to his learning, and a force which learning has not always had in shaping the opinions of the unlearned. The spell

of Gibbon's genius is not easy to break. But later writers, with equal knowledge and with a more judicial and more generous temper, have formed a very different estimate of the Greek Empire and the Greek race, and have corrected, if they have not reversed, his sentence. Those who wish to be just to a form of society which it was natural in him to disparage will pass on from his brilliant pages to the more equitable and conscientious, but by no means indulgent, judgments of Mr. Finlay, Mr. Freeman, and Dean Stanley.

One fact alone is sufficient to engage our deep interest in this race. It was Greeks and people imbued with Greek ideas who first welcomed Christianity. It was in their language that it first spoke to the world, and its first home was in Greek households and in Greek cities. It was in a Greek atmosphere that the Divine Stranger from the East, in many respects so widely different from all the Greeks were accustomed to, first grew up to strength and shape; first showed its power of

*christy
g an
reel*

assimilating and reconciling ; first showed what it was to be in human society. Its earliest nurslings were Greeks ; Greeks first took in the meaning and measure of its amazing and eventful announcements ; Greek sympathies first awoke and vibrated to its appeals ; Greek obedience, Greek courage, Greek suffering first illustrated its new lessons. Had it not first gained over Greek mind and Greek belief, it is hard to see how it would have made its further way. And to that first welcome the Greek race has been profoundly and unalterably faithful. They have passed through centuries for the most part of adverse fortune. They have been in some respects the most ill-treated race in the world. To us in the West, at least, their Christian life seems to have stopped in its growth at an early period ; and, compared with the energy and fruitfulness of the religious principle in those to whom they passed it on, their Christianity disappoints, perhaps repels us. But to their first faith, as it grew up, substantially the same, in Greek society,

in the days of Justin and Origen, as it was formulated in the great Councils, as it was embodied in the Liturgies, as it was concentrated and rehearsed in perpetual worship, as it was preached by Gregory and Chrysostom, as it was expounded by Basil, Cyril of Jerusalem, and John of Damascus, as it prompted the lives of saints and consecrated the triumphs of martyrs, they still cling, as if it was the wonder and discovery of yesterday. They have never wearied of it. They have scarcely thought of changing its forms.

The Roman Conquest of the world found the Greek race, and the Eastern nations which it had influenced, in a low and declining state—morally, socially, politically. The Roman Empire, when it fell, left them in the same discouraging condition, and suffering besides from the degradation and mischief wrought on all its subjects by its chronic and relentless fiscal oppression. The Greek of Roman times was the admiration and envy of his masters for his cleverness and the glories which he

ve to
ancient
Risty
fore
pear and
Christ

had inherited; and their scorn for his utter moral incapacity to make any noble and solid use of his gifts. The typical Greek of Juvenal's satire answered to the typical Frenchman of Dr. Johnson's imitation of it, the ideal Frenchman of our great grandfathers in the eighteenth century. He was a creature of inexhaustible fertility of resource and ingenuity, but without self-command or modesty, capable of everything as an impostor and a quack, capable of nothing as a man and a citizen. There was no trusting his character any more than his word: "unstable as water," fickle as the veering wind, the slave of the last new thing, whether story, or theory, or temptation,—to the end of his days he was no better or of more value than a child in the serious things which it becomes men to do. Full of quickness and sensibility, open to every impulse, and a judge of every argument, he was without aim or steadiness in life, ridiculous in his levity and conceit,—even in his vice and corruption more approaching to the naughtiness of a

reckless schoolboy than to the grave and deliberate wickedness which marked the Roman sensualists. These were the men in whose childish conceit, childish frivolity, childish self-assertion, St. Paul saw such dangers to the growth of Christian manliness and to the unity of the Christian body—the idly curious and gossiping men of Athens ; the vain and shamelessly ostentatious Corinthians, men in intellect, but in moral seriousness babes ; the Ephesians, “like children carried away with every blast of vain teaching,” the victims of every impostor, and sport of every deceit ; the Cretans, proverbially, “ever liars, evil beasts, slow bellies ;” the passionate, volatile, Greek-speaking Celts of Asia, the “foolish” Galatians ; the Greek-speaking Christians of Rome, to whom St. Paul could address the argument of the Epistle to the Romans, and whom yet he judged it necessary to warn so sternly against thinking more highly of themselves than they ought to think, and against setting individual self-pleasing against the claims and

Roman period, the Greeks were childish, volitous

interests of the community. The Greek of the Roman times is portrayed in the special warnings of the Apostolic Epistles. After Apostolic times he is portrayed in the same way by the heathen satirist Lucian, and by the Christian preacher Chrysostom ; and such, with all his bad tendencies, aggravated by almost uninterrupted misrule and oppression, the Empire, when it broke up, left him. The prospects of such a people, amid the coming storms, were dark. Everything, their gifts and versatility, as well as their faults, threatened national decay and disintegration. How should they stand the collision with the simpler and manlier barbarians from the northern wastes, from the Arabian wilderness, from the Tartar steppes ? How should they resist the consuming and absorbing enthusiasm of Mahometanism ? How should they endure, century after century, the same crushing ill-treatment, the same misgovernment and misfortune, without at last breaking up and dissolving into something other than they were,

and losing the thread of their national continuity?

Look at the same group of races, and especially at the leading and typical one of the group, the Greeks in Europe and Asia, after the impending evils had fallen, after century after century had passed over it of such history as nations sink under, losing heart and union and hope. Look at them when their ill-fortune had culminated in the Ottoman conquest; look at them after three centuries and a half of Ottoman rule. For they have not perished. In the first place, they exist. They have not disappeared before a stronger race and a more peremptory and energetic national principle. They have not, as a whole, whatever may have happened partially, melted into a new form of people along with their conquerors. They have resisted the shocks before which nations apparently stronger have yielded and, as nations, have disappeared. And next, they have not only resisted dissolution or amalgamation, but in a great degree

*+ GR.
we bear
under
fire of
war and
famine,
etc.*

change. In characteristic endowments, in national and proverbial faults, though centuries of hardship and degradation have doubtless told on the former, they are curiously like what their fathers were. But neither faults, nor gifts reinforcing and giving edge to faults, have produced the usual result. Neither their over-cleverness, nor their lamentable want in many points of moral elevation and strength, have caused the decay which ends in national death, have so eaten into the ties which keep a society together, that its disorganized elements fly apart and form new combinations. The Mahometan conquest has made large inroads on the Christian populations—in some cases, as in Bosnia and parts of Albania, it absorbed it entirely. But if ever nationality—the pride of country, the love of home, the tie of blood—was a living thing, it has been alive in the Greek race, and in the surrounding races, whatever their origin and language, which it once influenced, and which shared the influences which acted on it. These races

whom the Empire of the Cæsars left like scattered sheep to the mercy of the barbarians, lived through a succession of the most appalling storms, and kept themselves together, holding fast, resolute and unwavering, amid all their miseries and all their debasement, to the faith of their national brotherhood. Nothing less promised endurance than their temperament and genius, so easily moved to change, so quick to the perception of self-interest, and ready to discover its paths. Nothing seemed more precarious as a bond than national traditions and national sympathies. But at the end of our modern ages, the race on which Christianity first made an impression still survives, and, though scarred by disaster and deeply wounded by servitude, is now looking forward to a new and happier career.

What saved Greek nationality—saved it in spite of the terrible alliance with external misfortunes, of its own deep and inherent evils ; saved it, I hope, for much better days than it has ever yet seen—

*saved Greece
from total
destruction*

was its Christianity. It is wonderful that, even *with* it, Greek society should have resisted the decomposing forces which were continually at work round it and in it; but *without* its religion it must have perished. This was the spring of that obstinate, tenacious, national life which persisted in living on though all things conspired for its extinction ; which refused to die under corruption or anarchy, under the Crusader's sword, under the Moslem scimitar. To these races Christianity had not only brought a religion, when all religion was worn out among them and evaporated into fables, but it had *made* them—made them once more a people, with common and popular interests of the highest kind ; raised them, from mere subjects of the Roman Empire, lost amid its crowd, into the citizens of a great society, having its root and its end above this world, and even in the passage through this world binding men by the most awful and ennobling ties. Christianity was the first friend and benefactor of an illustrious race in the day of

its decline and low estate ; the Greek race has never forgotten that first benefit, and its unwavering loyalty has been the bond which has kept the race together and saved it.

I think this is remarkable. Here is a race full of flexibility and resource, with unusual power of accommodating itself to circumstances and ready to do so when its interest prompted, not over-scrupulous, quick in discovering imposition and pitiless in laughing at pretence—a race made, as it would seem, to bend easily to great changes, and likely, we should have thought, to lose its identity and be merged in a stronger and sterner political association. And to this race Christianity has imparted a corporate toughness and permanence, which is among the most prominent facts of history. Say, if you like, that it is an imperfect form of Christianity ; that it is the Christianity of men badly governed and rudely taught for centuries, enslaved for other centuries. Say, if you like, that its success has been very qualified in curing the race of its

ancient and characteristic faults. Say, too, that in hardening the Greek race to endure, it has developed in them, in regard to their religion, an almost Judaic hardness and formalism and rigidity of thought, a local idea of religion which can scarcely conceive of Christianity beyond its seats and its forms in the East. Yet the fact remains, that that easy-going, pliable, childishly changeable Greek race at whom the Romans sneered, has proved, through the deepest misfortunes, one of the most inflexible nationalities that we know of; and that the root of this permanence and power of resisting hostile influences has been in Christianity and the Christian Church.

In this consolidation by Christianity of a national character, in itself least adapted to become anything stable and enduring, we may trace a threefold influence:—

1. In the first place, Christianity impressed on the minds of men with a new force the idea of the eternal and lasting. Into a world of time and

eternity

death and change, in strange and paradoxical contrast with it, it had come announcing a one everlasting Kingdom of God, and a final victory over the worst that death can do on man. Rome and the Empire claimed to be eternal and unchanging; but they were too visibly liable, as other human greatness, to the shocks of fortune, and the inevitable course of mortal decay. But that everlasting order which was the foundation of all that Christianity supposed and taught, that "House not made with hands," that "Kingdom which cannot be moved," that Temple of souls dwelt in by the Eternal Spirit of God, that throne of the world on which sate One, "the same yesterday and to-day and for ever"—this was out of the reach of all mutability. With their belief in Christianity, the believers drank in thoughts of fixedness, permanence, persistency, continuance, most opposite to the tendencies of their natural temperament. The awful seriousness of Christianity, its interpretation of human life and intense appreciation of its pur-

*now
influence*

pose, deeply affected, if it could not quell, childish selfishness and trifling : its iron entered into their veins and mingled with their blood. I am not now speaking of the reforming and purifying effects of Christianity on individuals : this is not my subject. But it put before the public mind a new *ideal of character*; an ideal of the deepest earnestness, of the most serious purity, of unlimited self-devotion, of the tenderest sympathy for the poor and the unhappy, of pity and care for the weak, for the sinner. And it prevailed on the public mind to accept it, in exchange for more ancient ideals. Even if it failed to wean men from their vices and lift them to its own height, yet it gave to those whom it could not reform a new respect for moral greatness, a new view of the capabilities of the soul, of the possibilities of human character. It altered permanently the current axioms about the end and value of human life. At least it taught them patience, and hardened them to endure.

2. In the next place, the spirit of brotherhood

*of family
right
of
brotherhood
equality*

in Christianity singularly fell in with the social habits and traditions of equality, ineradicable in Greece, and combined with them to produce a very definite feature in the national character. Greek ideas of society and government were always, at bottom, essentially popular ones : Greek revolutions and Greek misfortunes, from the Peloponnesian war to the Roman conquest, if they had extinguished all hope of realizing any more those democratic institutions under which Athens had achieved its wonderful but short-lived greatness, had developed and strengthened the feeling, that Greeks, while there was a broad line between them and those who were not Greeks, themselves stood all on the same social level one with another, and that only personal differences, not differences of birth, or even of condition or wealth, interfered with the natural equality which was assumed in all their intercourse. When Christianity came with its new principle of a unity, so high and so divine as to throw into the shade all, even the most real, dis-

tinctions among men—"Greek and Jew, barbarian and Scythian, bond and free"—for all were one in Christ—and when in the Christian Church the slave was thought as precious in the eyes of his Father above as the free man, as much a citizen of the heavenly polity and an heir of its immortality, the sense of popular unity and of common and equal interests in the whole body, which always had been strong in Greeks, received a seal and consecration, which has fixed it unalterably in the national character. This personal equality existed, and could not be destroyed, under the despotic governments by which, from the time of the Roman Empire till the emancipation of Greece from the Turks, in one shape or another, the nation has been ruled. It marks Greek social relations very observably to this day.

3. Finally, Christianity, the religion of hope, has made the Greek race, in the face of the greatest adversities, a race of hope. In its darkest and most unpromising hours, it has hoped against hope.

On the bronze gates of St. Sophia, at Constantinople, may still be seen,—at least it might be seen some years ago,—the words, placed there by its Christian builder, and left there by the scornful ignorance or indifference of the Ottomans—I. X. NIKA, *Jesus Christ conquers.* It is the expression of that unshaken assurance which in the lowest depths of humiliation has never left the Christian races of the East, that sooner or later theirs is the winning cause. They never have doubted of their future. The first greeting with which Greek salutes Greek on Easter morning, *Xριστὸς ἀνέστη,* *Christ is risen*, accompanied by the Easter kiss, and answered by the response, *ἀληθῶς ἀνέστη,* *He is risen indeed*, is both the victorious cry of mortality over the vanquished grave, and also the symbol of a national brotherhood, the brotherhood of a suffering race, bound together by their common faith in a deliverer.

This, it seems to me, Christianity did for a race which had apparently lived its time, and had no future before it—the Greek race in the days of the

Cæsars. It created in them, in a new and characteristic degree, national endurance, national fellowship and sympathy, national hope. It took them in the unpromising condition in which it found them under the Empire, with their light, sensual, childish existence, their busy but futile and barren restlessness, their life of enjoyment or of suffering, as the case might be, but in either case purposeless and unmeaning; and by its gift of a religion of seriousness, conviction, and strength it gave them a new start in national history. It gave them an Empire of their own, which, undervalued as it is by those familiar with the *ultimate* results of Western history, yet withstood the assaults before which, for the moment, Western civilization sank, and which had the strength to last a life—a stirring and eventful life—of ten centuries. The Greek Empire, with all its evils and weaknesses, was yet in its time the only existing image in the world of a civilized state. It had arts, it had learning, it had military science and power; it was, for its day, the one refuge for

peaceful industry. It had a place which we could ill afford to miss in the history of the world. Gibbon, we know, is no lover of anything Byzantine, or of anything Christian ; but look at that picture which he has drawn of the Empire in the tenth century—that dark century when all was so hopeless in the West,—read the pages in which he yields to the gorgeous magnificence of the spectacle before him, and describes not only the riches, the pomp, the splendour, the elaborate ceremony of the Byzantine Court and the Byzantine capital, but the comparative prosperity of the provinces, the systematic legislation, the administrative experience and good sense with which the vast machine was kept going and its wealth developed, its military science and skill, the beauty and delicacy of its manufactures,—and then consider what an astonishing contrast to all else in those wild times was presented by the stability, the comparative peace, the culture, the liberal pursuits of this great State, and whether we have not become blind to

what it *was*, and *appeared to be*, when it actually existed in the world of which it was the brilliant centre, by confusing it in our thoughts with the miseries of its overthrow :—

“ These princes,” he says, “ might assert with dignity and truth, that of all the monarchs of Christendom they possessed the greatest city, the most ample revenue, the most flourishing and populous state. The subjects of their Empire were still the most dexterous and diligent of nations ; their country was blessed by nature with every advantage of soil, climate, and situation and in the support and restoration of the arts, their patient and peaceful temper was more useful than the warlike spirit and feudal anarchy of Europe. The provinces which still adhered to the Empire were repeopled and enriched by the misfortunes of those which were irrecoverably lost. From the yoke of the Caliphs, the Catholics of Syria, Egypt, and Africa retired to the allegiance of their prince, to the society of their brethren : the moveable

wealth, which eludes the search of oppression, accompanied and alleviated their exile; and Constantinople received into her bosom the fugitive trade of Alexandria and Tyre. The chiefs of Armenia and Scythia, who fled from hostile or religious persecution, were hospitably entertained, their followers were encouraged to build new cities and cultivate waste lands. Even the barbarians who had seated themselves in arms in the territory of the Empire were gradually reclaimed to the laws of the Church and State." "The wealth of the province," he proceeds, describing one of them, "and the trust of the revenue were founded on the fair and plentiful produce of trade and manufactures; and some symptoms of a liberal policy may be traced in a law which exempts from all personal taxes the mariners of the province, and all workmen in parchment and purple."

And he goes on to describe, with that curious pursuit of detail in which he delights, the silk looms and their products, and to trace the silk manufac-

ture, from these Greek looms, as it passed through the hands of captive Greek workmen, transported by the Normans to Palermo, and from thence was emulously taken up by the northern Italian cities, to the workshops of Lyons and Spitalfields. Who would think that he was describing what we so commonly think of as the wretched and despicable Lower Greek Empire, without strength or manliness; or that the rich province is what the Turks made into the desolate Morea?

We are accustomed to think only of its corruption and pedantry, its extravagant disputes, its court intrigues and profligacies, its furious factions. But there was really no want of heroic men and noble achievements to show in the course of its annals. Even Gibbon tells us, though he tells us, as usual, with a sneer, of "intrepid"¹ patriarchs of Constantinople, whom we speak of as mere slaves of despotism, repeating towards captains and emperors, impatient with passion, or in

¹ c. 48, vol. 6, pp. 135, 137.

the flush of criminal success, the bold rebukes of John the Baptist and St. Ambrose. And these captains and emperors appear, many of them, even in his disparaging pages, as no ordinary men. There were lines of rulers in those long ages not unworthy to rank with the great royal houses of the West. There were men, with deep and miserable faults no doubt, but who yet, if their career had been connected with our history, would have been famous among us. Belisarius, Heraclius, Leo the Isaurian,—the Basilian, the Comnenian line,—have a full right to a high place among the rulers and the saviours of nations. The First and the Second Basil of the Macedonian line, the Lawgiver, and the Conqueror: the Comnenian dynasty;—Alexius, who “in a long reign of thirty-seven years subdued and pardoned the envy of his equals, restored the laws of public and private order,” cultivated the arts of wealth and science, “and enlarged the limits of the Empire in Europe and Asia;”—John, “under whom innocence had no-

thing to fear and merit everything to hope," and "whose only defect was the frailty of noble minds, the love of military glory ;"—Manuel, "educated in the silk and purple of the East, but possessed of the iron temper of a soldier, not easily to be paralleled, except in the lives of Richard I. of England, and Charles XII. of Sweden :"—I am quoting in each instance the epithets and judgment of Gibbon—these are men whom a difference of taste and historical traditions makes us undervalue as Greeks of the Lower Empire. Let us not be ungrateful to them. Unconquered, when the rest of the Empire fell before the new powers of the world, Byzantium kept alive traditions of learning, of scholarship, of law and administration, of national unity, of social order, of industry, which those troubled and dangerous times could ill afford to lose. To the *improveable* barbarians of the North, to whom Old Rome had yielded, succeeded the *unimproveable* barbarians of the East and Central Asia ; and against them, Saracens, Mongols, Turks,

the New Rome was the steady and unbroken bulwark, behind which the civilization of Europe, safe from its mortal foes, slowly recovered and organized itself. Alaric's Goths at the sack of Rome, Platoff's Cossacks at the occupation of Paris, were not greater contrasts to all that is meant by civilization than were the Latins of the First and Fourth Crusade, the bands of Godfrey de Bouillon, Bohemond, and Tancred, and those of the Bishop of Soissons, the Count of Flanders, and the Marquis of Montferrat, in the great capital of Eastern Christendom, which they wondered at and pillaged. What saved hope for ages, on the edge of the world which was to be the modern one, was the obstinate resistance of Christian nationality to the mounting tide of Asiatic power.

But it was when the Empire perished that it fully appeared how deeply Christianity had modified the national character. All the world was looking forward to the impossibility of that character holding its own against the pressure of

Mahometanism, and to the disappearance by slavery, or forced conversion, of the representatives, in the East, of the Christian family. But the expectation has been falsified. It had not entered into the calculation how much of stubborn, unyielding faith and strength Christianity had introduced beneath the surface of that apparently supple and facile Greek nature. The spring of life was too strong to be destroyed ; and now, after steel and fire have done their worst, fresh and vigorous branches are shooting up from the unexhausted root-stock. Then, when the greatness of Constantinople was gone, it appeared how the severe side of Christianity, with its patience and its hopefulness, had left its mark on Greek character, naturally so little congenial to such lessons. Then it appeared what was the difference between a philosophy and literature, and a religion and life. Then, when philosophy and literature, the peculiar glories of the Greek race, may be said to have perished, was seen what was the power of the

ruder and homelier teaching—about matters of absorbing interest, the unseen world, the destiny of man—of teachers who believed their own teaching, and lived and died accordingly. Then was seen on the whole nation the fruit of the unpretending Christian virtues which grow from great Christian doctrines, the Cross, the Resurrection—compassionateness, humbleness of mind, self-conquest, zeal, purity. Self-sacrifice became the most natural of duties—self-sacrifice, in all its forms, wise and unwise, noble and extravagant, ascetic renunciation of the world, confessors and dying for the truth as men died for their country, a life-long struggle of toil and hardship for a cause not of this world. The lives of great men profoundly and permanently influence national character ; and the great men of later Greek memory are saints. They belong to the people more than emperors and warriors ; for the Church is of the people. Greeks saw their own nature and their own gifts, elevated, corrected, transformed, glorified, in the

heroic devotion of Athanasius, who, to all their familiar qualities of mind, brought a tenacity, a soberness, a height and vastness of aim, an inflexibility of purpose, which they admired the more because they were just the powers in which the race failed. They saw the eloquence in which they delighted revive with the fire and imagination and piercing sarcasm of Chrysostom, and their hearts kindled in them when they saw that he was one of those who can dare and suffer as well as speak, and that the preacher who had so sternly rebuked the vices of the multitudes at Antioch and Constantinople was not afraid of the consequences of speaking the truth to an Empress at an Imperial Court. The mark which such men left on Greek society and Greek character has not been effaced to this day, even by the melancholy examples of many degenerate successors. They have sown a seed which has more than once revived, and which still has in it the promise of life and progress.

Why, if Christianity affected Greek character so

profoundly, did it not do more? Why, if it cured it of much of its instability and trifling, did it not also cure it of its falsehood and dissimulation? Why, if it impressed the Greek mind so deeply with the reality of the objects of faith, did it not also check the vain inquisitiveness and spirit of disputatiousness and sophistry, which filled Greek Church history with furious wranglings about the most hopeless problems? Why, if it could raise such admiration for unselfishness and heroic nobleness, has not this admiration borne more congenial fruit? Why, if heaven was felt to be so great and so near, was there in real life such coarse and mean worldliness? Why, indeed?—why have not the healing and renovating forces of which the world is now, as it has ever been, full, worked out their gracious tendencies to their complete and natural effect? It is no question specially belonging to this part of the subject: in every other we might make the same inquiry, and I notice it only lest I should be thought to have overlooked it. “Chris-

tianity," it has been said, "varies according to the nature on which it falls." That is, in modern philosophical phrase, what we are taught in the parable of the Sower. It rests at last with man's will and moral nature how far he will, honestly and unreservedly, yield to the holy influences which he welcomes, and let them have their "perfect work."

But if the influence of Christianity on Greek society has been partial, if it has not weaned it from some of its most characteristic and besetting sins, it has done enough to keep it from destruction. It has saved it; and this is the point on which I insist. Profoundly, permanently, as Christianity affected Greek character, there was much in that character which Christianity failed to reach, much that it failed to correct, much that was obstinately refractory to influences which, elsewhere, were so fruitful of goodness and greatness. The East, as well as the West, has still much to learn from that religion, which each claims too exclusively to understand, to appreciate, and to defend. But what I

Christian
influence
Greek
man's
well
accept

have tried to set before you is this :—the spectacle of a great civilized nation, which its civilization could not save, met by Christianity in its hour of peril, filled with moral and spiritual forces of a new and unknown nature, arrested in its decay and despair, strengthened to endure amid prolonged disaster, guarded and reserved through centuries of change for the reviving hopes and energies of happier days. To a race bewildered with sophistries, which by endless disputings had come to despair of any noble conduct of life, Christianity solved its questions, by showing it in concrete examples how to live and to walk ; how, in the scale of souls, the lowest might be joined to the highest. Into men, whom their own passions and subtlety had condemned to listless moral indifference, it breathed enthusiasm ; the high practical enthusiasm of truth and a good life. And for a worship, poetically beautiful, but scarcely affecting to be more, it substituted the magnificent eloquence of devotion and faith, the inspired Psalms, the

majestic Liturgies. It changed life, by bringing into it a new idea;—the idea of holiness, with its shadow, sin. That the Greek race, which connects us with some of the noblest elements of our civilization, is still one of the living races of Europe, that it was not trampled, scattered, extinguished, lost, amid the semi-barbarous populations of the East, that it can look forward to a renewed career in the great commonwealth of Christendom—this it owes mainly to its religion.

What great changes of national character the Latin races owed to Christianity will be the inquiry of the next lecture.

LECTURE II.

CHRISTIANITY AND THE LATIN RACES.

UNDER the discipline of Christianity in the Eastern Church the Christians of the East were trained to endurance, to a deep sense of brotherhood, to a faith which could not be shaken in great truths about God and about man, to the recognition of a high moral ideal, to a purer standard of family and social life, to inextinguishable hope. They learned to maintain, under the most adverse and trying circumstances, a national existence, which has lasted more than fifteen centuries. They have been kept, without dying, without apostatising, without merging their nationality in something different, till at last better days seem at hand ;

and to welcome these days there is vigour and elasticity, a strong spirit of self-reliance, even of ambition. But what appears, at least to us, distant and probably superficial observers, is this. Their religion has strengthened and elevated national character : it seems to have done less to expand and refine it. At any rate, we do not see the evidence of it in what is almost the only possible evidence of it to strangers, in a rich and varied literature. To their ancient treasures, to the wisdom and eloquence of the great Christian teachers and moralists of the early centuries, such as Basil and Chrysostom, the Greeks have added nothing which can be put on a level with them ; nothing worth speaking of in secular literature ; nothing of real poetry ; nothing with the mark on it of original observation or genius ; nothing which has passed local limits to interest the world without. Learning of a certain kind they have ever maintained. Up to the capture of Constantinople by the Ottomans, Greek learning certainly did not

contrast unfavourably with the learning of the West; and it was Greek teachers and scholars, flying from the Ottoman sword and the Ottoman tyranny, who brought Greek letters to the schools, the Universities, and the printing presses of the eager and curious West. But it was all ancient learning, or intellectual work connected with ancient learning. There was little to show the thought, the aspirations, the feelings, the character of the present time. All seems dry, stiff, pompous, pedantic, in curious contrast to the naturalness, the perception of the realities of character, the humour, the pathos, which are so often seen in the roughest monastic writings of the same period in the West. Echoes of what seems native poetry, the original expression, more or less graceful or pathetic, of feeling and imagination, come to us from portions of Eastern Christendom — from Russia, from Servia, perhaps from other Sclavonic races ; but little from Greece itself. Besides a few fragments, marked occasionally by genuine touches

of feeling, its national poetry, exclusive of the noble but often florid ecclesiastical hymns, consists mainly of Klephtic ballads, recording feats of prowess against the Turks. In curious contrast with the versatility of the old Greeks, the character of their later representatives, with all their liveliness, has in it, along with its staunchness and power of resistance, a stereotyped rigidity and uniformity—wanting play, wanting growth. Looked at by the side of their Western brethren, they resemble the shapes and branch systems of the evergreen pines and firs of their own mountains, so hardy, so stern, often nobly beautiful, but always limited in their monotonous forms, when compared with the varied outline and the luxuriant leafage, ever changing, ever renewed, of the chestnuts of the Apennine forests, or of the oaks and elms of our English fields.

It is in Western Christendom that we must look for the fuller development of the capacities and the originality of man, in those broad varieties of them,

which we call national character. There can be no doubt that in the later ages of the world men and nations have been more enterprising, more aspiring, more energetic in the West than in the East ; that their history has been more eventful, their revolutions graver ; that they have aimed at more, hoped for more, ventured on more. And the subject of my lecture to-night is the effects of Christianity on the character of what are called the Latin races, especially in Italy and France.

The Latin races occupy the ground where Roman civilization of the times of the Empire had its seat and main influence. When the Empire fell, its place and local home were taken by nations, closely connected by blood and race with its old subjects, which were to become, in very different ways, two of the foremost of our modern world. We know them well, and they have both of them been very intimately connected with us, in our history, and in the progress of our society and our ideas. With one we have had a rivalry of centuries, which yet

has not prevented much sympathy between us, or the manifold and deep influence of one great rival on the intellectual and the political life of the other. To Italy, long bound to us by the ties of a great ecclesiastical organization, we have, since those ties were broken, been hardly less closely bound by the strong interest created by Italian literature and art, and by the continual personal contact with the country of a stream of travellers. We all of us form an idea, more or less accurate and comprehensive, of what Frenchmen and Italians are like. Take the roughest and rudest shape of this idea, so that it has any feature and distinctness about it, and compare it with whatever notions we can reach of the people of the same countries in the days of the Empire; with the notion which scholars can derive of them from reading their letters, their poetry, serious and gay, their plays, their laws, their philosophical essays, their political treatises,—with the notion which those who are not scholars get of them from our own historical

writers. Two strong impressions, it seems to me, result from such a comparison. The first is, how strangely modern in many ways these ancient Romans look; what strangely modern thoughts they think; what strangely modern words they say. But then, when we have realized how near in many ways their civilization and culture brought them to our own days, the next feeling is how vast and broad is the interval which lies between our conceptions, when we think of French or Italian character, its moral elements, habits, assumptions, impulses, its governing forces, with the ways in which it exhibits itself, and when we think of the contemporaries of Cicero, of Seneca, of Marcus Aurelius. Much is like; much in the modern form recalls the past; but in the discriminating and essential points, how great a difference.

I am not going to attempt anything like a survey and comparison, even of the most general kind, of these contrasted characters. All I propose to do is to take one or two important points of difference

between them, and trace, if possible, where and from what causes the differences arose.

Let us, then, take the two chief peoples of what is called—what they themselves call—the Latin race; the Italians and the French. Rome had so impressed her own stamp on the populations which inherited what was then called Gaul, that no revolutions have effaced it. Though there has been since the fall of the Empire so large an infusion into them of Teutonic blood, and the name by which they are now known is a Teutonic one, yet Latin influence has proved the prevailing and the dominant one among them; a language of Latin stock and affinities expresses and controls their thoughts and associations: in the great grouping of modern nations, France, as a whole, goes with those of her provinces which geographically belong to the South, and claim a portion of the Mediterranean shore. Not forgetting their immense differences, still we may for our purpose class these two great nations together, in contrast with the people

who, before them, in the great days of Rome, occupied the south of Europe, and ruled on the Mediterranean. And in those times, when Gaul was still but a province, we must take its provincial society, as represented by the better known society of the governing race and of the seat of empire, whose ideas and manners that provincial society undoubtedly reflected and copied. Comparing, then, the Italians and French of modern times and history with the Romans of the Imperial city, of the Imperial peninsula, and of the provinces, one striking difference seems at once to present itself before our eyes.

1. It is the different sphere and space in national character occupied by the *affections*. I use the word in the widest sense, and without reference now to the good or bad, the wise or unwise, the healthy or morbid exercise of them. But I observe that in the Roman character the affections—though far, indeed, from being absent, for how could they be in a race with such high points of human

nobleness,—were yet habitually allowed but little play, and, indeed, in their most typical and honoured models of excellence jealously repressed—and that in the modern races, on the other hand, which stand in their place, character is penetrated and permeated, visibly, notoriously, by a development and life of the affections and the emotional part of our nature to which we can see nothing parallel in ancient times. I suppose this contrast is on the surface, in the most general and popular conceptions of these characters. One observation will at once bring up into our minds the difference I speak of. Take some of our common forms of blame and depreciation. We frequently attribute to our French neighbours, and still more to Italians, a softness of nature, a proneness to indulge in an excessive, and what seems to us unreal, opening and pouring forth of the heart, a love of endearing and tender words, an exaggerated and uncontrolled exhibition of feeling, which to us seems mawkish and unmanly, if not insincere; we think we trace

it in their habits, in their intercourse, in their modes of address, in their letters, in their devotions ; we call it sentimental, or effeminate ; we laugh at it as childish, or we condemn and turn away from it as unhealthy. But who would dream of coupling the word “sentimental” with anything Roman ? Who, for instance, though we have a plaintive Tibullus and a querulous Ovid, could imagine a Roman Rousseau ? That well-known idea which we call “sentiment” did not exist for them any more than that which we call “charity.” They might be pompous ; they might profess, as men do now, feelings in excess and in advance of what they really had ; they could, for they were men, be deeply moved ; they could be passionate, they could be affectionate, they could be tender. I do not forget their love poems, gay, playful, or melancholy ; I do not forget their epitaphs on their dead, the most deeply touching of all epitaphs for the longing and profound despair with which they bid their eternal farewell ; I do not forget the domestic

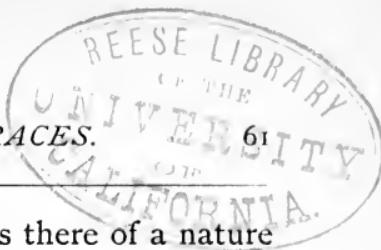
virtues of many Roman households, the majestic chastity of their matrons, all that is involved of love and trust and reverence in their favourite and untranslateable word "*pietas*;" the frequent attachment even of the slave, the frequent kindness of the master. It was not that there were not affections in so great a people. But affections with them were looked on with mistrust and misgiving: it was the proper thing to repress, to disown them: they forced their way, like some irresistible current, through a hard stern crust, too often in the shape of passion, and were not welcomed and honoured when they came. Between Roman gravity and Roman dignity on the one hand, and Roman coarseness and brutality, Roman pride, Roman vice, on the other hand, there was no room for the danger and weakness of sentimentalism—for it is a danger which implies that men have found out the depth, the manifoldness, the deep delight of the affections, and that an atmosphere has been created in which they

have thriven and grown into their innumerable forms. The one affection which the true Roman thought noble and safe and worthy, the one affection which he could trust unsuspected and unchecked, was the love of his country,—his obstinate, never-flagging passion for the greatness and public good of Rome.

I have spoken of the unfavourable side of this increased development of the emotional part of the character in the Southern nations, because I wished to insist strongly on the fact itself of the change. But though this ready overflow of the affections can be morbid and may be weak, we should be not only unjust, but stupid and ignorant, to overlook the truth, that in itself it is also at the bottom of what is characteristically beautiful and most attractive in the people of the South. If you have ever met with anything in character, French or Italian, which specially charmed you, either in literature or in real life, I am sure that you would find the root and the secret of it in the

fulness and the play of the affections; in their unfolding and in their ready disclosure; in the way in which they have blossomed into flowers of strange richness and varied beauty; in the inexpressible charm and grace and delicacy and freedom which they have infused into word and act and demeanour, into a man's relations with his family, his parents, his brothers and sisters, into his friendships, and if he has been a religious man, into his religious life. In good and bad literature, in the books and in the manners which have half ruined France, and in those which are still her redemption and hope, still you find, in one way or another, the dominant and animating element in some strong force and exhibition of the affections. You will see it in such letters as those of Madame de Sévigné. You may see it in the pictures of a social life almost at one time peculiar to France—a life so full of the great world and refined culture, and the gaiety and whirl of high and brilliant circles in a great capital, yet withal

so charmingly and unaffectedly simple, unselfish, and warm, so really serious at bottom, it may be, so profoundly self-devoted: such a book as one that has lately been lying on our tables, Madame Augustus Craven's *Récit d'une Sœur*, a sister's story of the most ordinary, and yet of the deepest family union, family joys, family attachments, family sorrows and partings,—a story of people living their usual life in the great world, yet as natural and tender and unambitious as if the great world did not exist for them. You may see the same thing in their records of professedly devotional lives,—in what we read, for instance, about the great men and women of Portroyal, about Fénelon, about St. Francis de Sales, or, to come later down, about Lacordaire, or Eugénie de Guérin, or Montalembert. In French eloquence, very noble when it is real—in French bombast, inimitable, unapproachable in the exquisiteness of its absurdity and nonsense;—whether it is what is beautiful or contemptible, whether it subdues and fascinates, or provokes, or



amuses you, the mark and sign is there of a nature in which the affections claim and are allowed, in their real or their counterfeit forms, ample range and full scope ; where they are ever close to the surface, as well as working in the depths ; where they suffuse all life, and spontaneously and irresistibly colour thought and speech ; where they play about the whole character in all its movements, like the lightning about the clouds of the summer evening.

And so with the Italians. The great place which the affections have taken in their national character, and the ways in which the affections unfold and reveal themselves, are distinctive and momentous. More than genius by itself, more than the sagacity and temperate good sense which Italians claim, or than the craft with which others have credited them, this power of the affections has determined the place of Italy in modern civilization. The weakness of which her literature and manners have most to be ashamed, and the loftiness and strength of which she may be proud,

both come from the ruling and prominent influence of the affections, and the indulgence, wise or unwise, of their claims. From it has come the indescribable imbecility of the Italian poetasters. From it has come the fire, the depth, the nobleness of the Italian poets; and not of them only, but of writers who, with much that is evil, have much that is both manly and touching—the Italian novelists, the Italian satirists. It has given their spell not only to the sonnets of Michel Angelo, but to the story of Manzoni, and to the epigrams, so fierce and bitter, but so profoundly pathetic, of Leopardi and Giusti. And you must not think that this is a thing of comparatively modern times. This spectacle of the affections bursting in their new vigour from the bands or the deadness of the old world soon meets us in the middle ages. Take, for instance,—an extreme instance, if you will,—one of the favourite Italian saints, St. Francis; one who both reflected and also evoked what was in the heart of the

people; one who to us is apt to seem simply an extravagant enthusiast, but was once a marvellous power in the world, and who is beginning once more to interest our own very different age,—witness Mrs. Oliphant's life of him in the *Sunday Library*. In him you may see the difference between the old and the new Italians. An old Roman might have turned stoic or cynic: an old Roman might have chosen to be poor, have felt the vanity of the world, have despised and resigned it. But when St. Francis resolves to be poor he does not stop there. His purpose blossoms out into the most wonderful development of the affections, of all that is loving, of all that is sympathetic, of all that is cheerful and warm and glad and gracious. Poverty he speaks of as his dear and glorious Bride, and the marriage of Francis and Poverty becomes one of the great themes of song and art; there must be something along with his tremendous self-sacrifice which shall invest it with the charm of the affections. Stern against privation and

pain and the face of death as the sternest of Romans, his sternness passed on into a boundless energy of loving, a fulness of joy and delight, which most of us feel more hard to understand than his sternness. "He was a man," says Mrs. Oliphant, "overflowing with sympathy for man and beast—for God's creatures—wherever he encountered them. Not only was every man his brother, but every animal—the sheep in the fields, the birds in the branches, the brother ass on which he rode, the sister bees who took refuge in his protection. He was the friend of everything that suffered and rejoiced. and by this divine right of nature everything trusted in him. For he loved everything that had life.

'He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.'

"Such was the unconscious creed of the prophet of Assisi;" which made him salute the birds as his

sisters in praising God, and the defenceless leveret as his brother ; which inspired the legends of his taming fierce “ Brother Wolf ” in the streets of Gubbio ; which dictated his “ Canticle of the Creatures,” praising God for all things He had made to give men help and joy—our brother the sun, our sisters the moon and the lovely stars, our “ humble and precious ” sister water, our brother fire, “ bright and pleasant and very mighty ; ” praising his Lord for those who pardon one another for His Son’s sake, and stilling with the spell of his song the rage of civil discord ; praising his Lord, as the end drew near, “ for our sister the death of the body, from which no man escapeth.” This is what you see in one who in that age, among those people, had access, unabashed and honoured, to the seats of power ; who cast a charm over Italian democracies ; who woke up a response in the hearts at once of labourers and scholars. He is a man who in ancient Rome is inconceivable at once in his weakness and his strength. This is

what I mean by the changed place of the affections in the new compared with the old Italians.

2. I will notice another point of difference between the ancient and modern nations of the south of Europe. It can hardly be said that the Romans were, in any eminent sense, an imaginative people. I know that I am speaking of the countrymen of Lucretius and Catullus, of Virgil and Horace. And of course there was imagination in the grand ideas of rule and empire which filled the Roman mind. But they had not that great gift of which art is born ; the eye to discern the veiled beauty of which the world is full, in form, in numbers, in sounds, in proportion, in human expression, in human character, the sympathy which can unveil and embody that beauty in shapes which are absolutely new creations, things new in history and in what exists. They had not that wonderful native impulse and power which called into being the Homeric poems, the stage of Athens, the architecture of the

Parthenon, the sculpture of Phidias and Praxiteles, the painting of Polygnotus, the lyric poetry of Simonides and Pindar. I hope you will not suppose that I am insensible to the manifold beauty or magnificence of what Roman art produced in literature, in building, in bust and statue, in graceful and fanciful ornament. But in the general history of art, Roman art seems to occupy much the same place as the age of Dryden and Pope occupies in the history of our own literature. Dryden and Pope are illustrious names; but English poetry would be something very different from what it is if they were its only or its chief representatives. They might earn us the credit of fire, and taste, and exquisite and delicate finish of workmanship; nay, of a cautious boldness of genius, and chastened venturesomeness of invention: they would not entitle our literature to the praise of imaginative ness and originality. For that we must look to Chaucer and Shakspeare and Milton, and to

names which are yet recent and fresh among us ; and I can hardly count the beautiful poetry of Rome to be of this order, or to disclose the same kind of gifts. The greatest of Roman poets, in the grandest of his bursts of eloquence, confessed the imaginative inferiority of his people, and bade them remember that their arts, their calling, their compensation, were to crush the mighty, to establish peace, and give law to the world.¹

I need not remind you how different in genius and faculty were the later nations of the south of Europe. Degenerate as their Roman ancestors would have accounted them for having lost the secret of conquest and empire, they won and long held a supremacy, in some points hardly yet contested, in the arts, in which imagination,

¹ Excudent alii spirantia mollius æra ;
Credo equidem : vivos ducent de marmore vultus ;
Orabunt causas melius, cœlique meatus
Describent radio, et surgentia sidera dicent ;
Tu regere imperio populos, Romane, memento :
Hæ tibi erunt artes ; pacisque imponere morem,
Parcere subjectis, et debellare superbos.

bold, powerful, and delicate, invents and creates and shapes. In the noblest poetry, in painting, in sculpture, in music, Italians led the way and set the standard; in some provinces of art they have been rivalled; in some, in time, surpassed; in some they are still unapproached. But without laying stress on their masterpieces, the point is that in the descendants of the subjects of the Empire, so hard and prosaic and business-like, the whole temper and tendency of these races is altered. A new and unsuspected spring in their nature has been touched, and a current gushes forth, no more to fail, of new aspirations and ideas, new feelings to be expressed, new thoughts to be embodied. Imaginative faculty, in endlessly varying degrees of force and purity, becomes one of the prominent and permanent characteristics of the race. Crowds of unknown poets and painters all over Italy have yielded to the impulse, and attempted to realize the ideal beauty that haunted them; and the masterpieces

which are the flower and crown of all art are but the picked and choice examples out of a crop of like efforts—a crop with numberless failures, more or less signal, but which do nothing to discourage the passionate wish to employ the powers of the imagination. The place of one of the least imaginative among the great races of history is taken by one of the most imaginative—one most strongly and specially marked by imaginative gifts, and most delighting in the use of them.

Whence has come this change over the character of these nations? Whence, in these races sprung from the subjects of the sternest of Empires and moulded under its influence, this reversal of the capital and leading marks, by which they are popularly known and characterized; this development of the emotional part of their nature, this craving after the beautiful in art? Whence the inexhaustible fertility and inventiveness, the unfailing taste and tact and measure, the inexpressible

charm of delicacy and considerate forethought and exuberant sympathy, which are so distinctly French, and which mark what is best in French character and French writing? Whence that Italian splendour of imagination and profound insight into those subtle connections by which objects of the outward senses stir and charm and ennable the inward soul? What was the discipline which wrought all this? Who was it, who in the ages of confusion which followed the fall of the Empire, sowed and ripened the seeds which were to blossom into such wondrous poetry in the fourteenth century, into such a matchless burst of art in the fifteenth and sixteenth? Who touched in these Latin races the hidden vein of tenderness, the "fount of tears," the delicacies and courtesies o mutual kindness, the riches of art and the artists' earnestness? Who did all this, I do not say in the fresh natures of the Teutonic invaders, for whom the name barbarians is a very inadequate and misleading word, but in the spoiled and

hardened children of an exhausted and ruined civilization?

Can there be any question as to what produced this change? It was the conversion of these races to the faith of Christ. Revolutions of character like this do not, of course, come without many influences acting together; and in this case the humiliations and long affliction of the Northern invasions produced their deep effects. Hearts were broken and pride was tamed, and in their misery men took new account of what they need one from another. But the cause of causes, which made other causes fruitful, was the presence, in the hour of their distress, of the Christian Church, with its message, its teaching, and its discipline. The Gospel was—in a way in which no religion, nothing which spoke of the unseen and the eternal, ever had been or could be—a religion of the affections, a religion of sympathy. By what it said, by the way in which it said it, Christianity opened absolutely a new sphere, new possibilities, a new world,

to human affections. This is what we see in the conversions, often so sudden, always so fervent, in the New Testament, and in the early ages. Three great revelations were made by the Gospel, which seized on human nature, and penetrated and captivated that part of it by which men thought and felt, their capacities for love and hope, for grief and joy. There was a new idea and sense of sin ; there was the humiliation, the companionship with us in our mortal life, of the Son of God, the cross and the sacrifice, of Him who was also the Most Highest ; there was the new brotherhood of men with men in the family and Church of Christ and God. To the proud, the reserved, the stern, the frivolous, the selfish, who met the reflection of their own very selves in all society around them, there was disclosed a new thing in the human heart and a new thing in the relations of men to God and to one another. There woke up a hitherto unknown consciousness of the profound mystery of sin—certain, strange, terrible ; and with it new

searchings of heart, new agonies of conscience, a new train of the deepest feelings, the mingled pains and joys of penitence, the liberty of forgiveness, the princely spirit of sincerity, the ineffable peace of God. And with it came that unimaginable unveiling of the love of God, which overwhelms the imagination which once takes it in, alike whether the mind accepts or rejects it; which grave unbelief recoils from, as "that strange story of a crucified God;" which the New Testament expresses in its record of those ever-amazing words, "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life,"—the appearance in the world of time of the everlasting Word, of Christ the Sacrifice, Christ the Healer, Christ the Judge, Christ the Consoler of Mankind and their Eternal Portion. And then it made men feel that, bound together in that august and never-ending brotherhood with the Holy One and the Blessed, they had ties and bonds one to another which

transformed all their duties into services of tenderness and love. Once caught sight of, once embodied in the words of a spokesman and interpreter of humanity like St. Paul, these revelations could never more be forgotten. These things were really believed ; they were ever present to thought and imagination, revolutionizing life, giving birth to love stronger than death, making death beautiful and joyful. The great deeps of man's nature were broken up—one deep of the heart called to another, while the waves and storms of that great time of judgment were passing over the world. Here was the key which unlocked men's tenderness ; here, while they learned a new enthusiasm, they learned what they had never known of themselves, the secret of new affections. And in the daily and yearly progress of the struggling Church, these affections were fed and moulded, and deeply sunk into character. The Latin races learned this secret, in the community of conviction and hope, in the community of suffering, between the high-born and

the slave,—they learned it when they met together at the place of execution, in the blood-stained amphitheatre, in the crowded prison-house, made musical with the “sweet solemnities of gratitude and praise,” with the loving and high-hearted farewells of resignation and patience ; they learned it in the Catacombs, at the graves of the martyrs, in the Eucharistic Feast, in the sign of the Redeemer’s Cross, in the kiss of peace ; they learned it in that service of perpetual prayer, in which early Latin devotion gradually found its expression and embodied its faith,—in those marvellous combinations of majesty and tenderness, so rugged yet so piercing and so pathetic, the Latin hymns ; in those unequalled expressions, in the severest and briefest words, of the deepest needs of the soul, and of all the ties which bind men to God and to one another, the Latin Collects ; in the ever-repeated Psalter, in the *Miserere* and *De Profundis*, in the Canticles of morning and evening and the hour of rest and of death, in the *Magnificat* and

Nunc Dimittis, in the “new song” of the awful
Te Deum—

“Deep as the grave, high as the Eternal Throne.”

They learned it in that new social interest, that reverence and compassion and care for the poor, which, beginning in the elder Scriptures, in the intercessions of the Psalms for the poor and needy, and in the Prophetic championship of their cause against pride and might, had become, since the Sermon on the Mount, the characteristic of Christ’s religion. They learned it in that new commandment of the Divine Founder of the Church, the great all-embracing Christian word, charity. These are things which, sinking deep into men’s hearts, alter, perhaps without their knowing it, the staple of their character. Here it is that we see, unless I am greatly mistaken, the account of one great change in the population of the South in modern and ancient times: of the contrast caused by the place which the affections occupy, compared with the sternness and hardness alike of what was

heroic and what was commonplace in ancient Italian character. Imagine a Roman of the old stamp making the sign of the cross. He might perhaps do it superstitiously, as consuls might go to see the sacred chickens feed, or augurs might smile at one another ; but imagine him doing it, as Dante, or Savonarola, or Pascal might do, to remind himself of a Divine Friend, "Who had loved him and given Himself for him."

And the same account, it seems to me, is to be given of the other great change in Southern character ; the development of imaginative originality and of creative genius in all branches of art in later times. It was that the preaching and belief of the Gospel opened to these races a new world, such as they had never dreamed of, not only of truth and goodness, but of Divine beauty. Rugged and unlovely, indeed, was all that the outward aspect of religion at first presented to the world : it was, as was so eloquently said¹ some time ago in

¹ By Professor Lightfoot.

this place, the contrast presented by the dim and dreary Catacombs underground to the pure and brilliant Italian sky and the monuments of Roman wealth and magnificence above. But in that poor and mean society, which cared so little for the things of sense and sight, there were nourished and growing up—for, indeed, it was the Church of the God of all glory and all beauty, the chosen home of the Eternal Creating Spirit—thoughts of a perfect beauty above this world ; of a light and a glory which the sun could never see : of types, in character and in form, of grace, of sweetness, of nobleness, of tenderness, of perfection, which could find no home in time—which were of the Eternal and the unseen on which human life bordered, and which was to it, indeed, “no foreign land.” There these Romans unlearned their old hardness and gained a new language and new faculties. Hardly, and with difficulty, and with scanty success, did they at first strive to express what glowed with such magnificence to their inward eye, and kindled

their souls within them. Their efforts were rude—rude in art, often hardly less rude in language. But that Divine and manifold idea before them, they knew that it was a reality ; it should not escape them, though it still baffled them ;—they would not let it go. And so, step by step, age after age, as it continued to haunt their minds, it gradually grew into greater distinctness and expression. From the rough attempts in the Catacombs or the later mosaics, in all their roughness so instinct with the majesty and tenderness and severe sweetness of the thoughts which inspired them—from the emblems and types and figures, the trees and the rivers of Paradise, the dove of peace, the palms of triumph, the Good Shepherd, the hart no longer “desiring,” but at last *tasting* “the water-brooks,” from the faint and hesitating adumbrations of the most awful of human countenances—from all these feeble but earnest attempts to body forth what the soul was full of, Christian art passed, with persistent undismayed advance, through the

struggles of the middle ages to the inexpressible delicacy and beauty of Giotto and Fra Angelico, to the Last Supper of Lionardo, to the highest that the human mind ever imagined of tenderness and unearthly majesty, in the Mother and the Divine Son of the Madonna di San Sisto. And the same with poetry. The poetry of which the Christian theology was full from the first wrought itself in very varying measures, but with profound and durable effort, into the new mind and soul of reviving Europe, till it gathered itself up from an infinite variety of sources, history and legend and scholastic argument and sacred hymn, to burst forth in one mighty volume, in that unique creation of the regenerated imagination of the South,—the eventful poem which made the Italians one, whatever might become of Italy,—the sacred song which set forth the wonderful fortunes of the soul of man, under God's government and judgment, its loss, its discipline, its everlasting glory—the *Divina Commedia* of Dante.

I will illustrate these changes by two comparisons. First, as to the development of the imaginative faculty. Compare, and I confine the comparison to this single point—compare, as to the boldness, and originality, and affluence of the creative imagination—the *Aeneid* of Virgil and the *Divina Commedia* of Dante, whose chief glory it was to be Virgil's scholar. The *Divina Commedia* may, indeed, be taken as the measure and proof of the change which had come over Southern thought and character since the fall of the Empire. There can be no question how completely it reflected the national mind, how deeply the national mind responded to it. Springing full formed and complete from its creator's soul, without model or precedent, it was at once hailed throughout the Peninsula, and acknowledged to be as great as after ages have thought it; it rose at once into its glory. Learned and unlearned, princes and citizens, recognized in it the same surpassing marvel that we in our day behold in some great scientific

triumph ; books and commentaries were written about it ; chairs were founded in Italian Universities to lecture upon it. In the *Divina Commedia* Dante professes to have a teacher, an unapproachable example, a perfect master and guide ; —Virgil, the honour and wonder of Roman literature. Master and scholar, the Mantuan of the age of Augustus, and the Florentine citizen of the age of the Guelfs and Ghibellines, his devout admirer, were, it need not be said, essentially different ; but the point of difference on which I now lay stress is the place which the affections, in their variety and fulness and perpetual play, occupy in the works of writers so closely related to one another. From the stately grace, the “supreme elegance,” from the martial and senatorial majesty of the Imperial poem, you come, in Dante, on severity indeed, and loftiness of word and picture and rhythm ; but you find the poem pervaded and instinct with human affections of every kind ; the soul is free, and every shade of its feelings, its

desires, its emotions, finds its expressive note ; they pass from high to low, from deep to bright, through a scale of infinite range and changefulness ; you are astonished to find moods of feeling which you thought peculiar and unobserved in yourself noted by the poet's all-embracing sympathy. But this is no part of the Latin poet's experience, at least of his poetic outfit ; such longings, such anxieties, such despair, such indignation, such gracious sweetness, such fire of holy wrath, such fire of Divine love, familiar to our modern world, to our modern poetry, are strange to Virgil. Nay, in his day, to the greatest masters of the human soul, to the noblest interpreters of its ideals, they had not yet been born. I suppose that in Virgil the places where we should look for examples of this, bursting out of the varied play of the affections, native, profound, real, would be the account of the last fatal night of Troy, the visit to the regions and shades of the dead, the death of Pallas and his slayer Turnus, the episode, above all, of the soldier.

friends, Nisus and the young Euryalus. Who shall say that there is any absence of tender and solemn feeling? The Italian poet owns, with unstinted and never-tiring homage, that here he learnt the secret and the charm of poetry. But compare on this one point—viz., the presence, the vividness, the naturalness, the diversity, the frankness, of human affection,—compare with these passages almost any canto taken at random of the *Divina Commedia*, and I think you would be struck with the way in which, in complete contrast with the *Aeneid*, the whole texture of the poem is penetrated and is alive with feeling; with all forms of grief and pity and amazement, with all forms of love and admiration and delight and joy. In the story of Francesca, in the agony of the Tower of Famine, in the varied endurance and unfailing hope of the Purgatorio, in the joys and songs of the Paradiso, we get new and never-forgotten glimpses into the abysses and the capacities of the soul of man.

In the next place, what I seek to illustrate is the

difference in the place occupied by the affections in men of the old and the new race, in the same great national group, a difference made, as I conceive, by Christianity. Let us take, as one term of the comparison, the great and good Emperor Marcus Aurelius. His goodness is not only known from history, but we also have the singular and inestimable advantage of possessing “a record of his inward life, his *Journal*, or *Commentaries*, or *Meditations*, or *Thoughts*, for by all these names has the work been called.” I take this description from an essay on him by Mr. Matthew Arnold, which gives what seems to me a beautiful and truthful picture of one of the most genuine and earnest and elevated souls of the ancient world. I cannot express my wonder, my admiration, my thankfulness, every time I open his book, and remember that it was written by a Roman Emperor in the midst of war and business, and remember also what a Roman Emperor, the master of the world, might in those days be, and what he

often was. What is so touching is the mixture of heroic truth and purpose, heroic in its self-command and self-surrender, with a deep tenderness not the less evident because under austere restraint. "It is by its accent of emotion," says Mr. Arnold, "that the morality of M. Aurelius acquires its special character, and reminds one of Christian morality. The sentences of Seneca are stimulating to the intellect ; the sentences of Epictetus are fortifying to the character ; the sentences of Marcus Aurelius find their way to the soul." In his opening pages, written apparently in camp in a war against the wild tribes of the Danube, he goes over in memory all his friends, remembering the several good examples he had seen in each, the services, great and small, to his moral nature he had received from each, and then thankfully refers all to the Divine power and providence which had kept his life, thanking the gods, as Bishop Andrews thanks God in his devotions, for his good parents and good sister, "for teachers

kind, benefactors never to be forgotten, intimates congenial, friends sincere . . . for all who had advantaged him by writings, converse, patterns, rebukes, even injuries” . . . “for nearly everything good”—thanking them that he was kept from folly and shame and sin—thanking them that “though it was his mother’s fate to die young, it was from her,” he says, “that he learned piety and beneficence, and abstinence not only from evil deeds but from evil thoughts”—“that she had spent the last years of her life with him:” “that whenever I wished to help any man in his need, I was never told that I had not the means to do it: . . . that I have a wife, so obedient, so affectionate, and so simple; that I have such good masters for my children.”

Two centuries later we come upon another famous book, Latin in feeling, and in this case in language,—the record of the history and experience of a soul thirsting and striving after the best. After the *Meditations* of the Roman Em-

peror come the “Confessions” of the Christian saint—St. Augustine. It is not to my purpose to compare these two remarkable books except in this one point. In Marcus Aurelius, emotion there is, affection, love, gratitude to a Divine Power which he knows not ; but his feelings refrain from speaking,—they have not found a language. In St. Augustine’s Confessions they have learned to speak,—they have learned, without being ashamed of themselves, without pretence of unworthiness, to pour out of their fulness. The chain is taken off the heart ; the lips are unloosed. In both books there is a retrospect, earnest, honest, thankful of the writer’s providential education ; in both, the writers speak of what they owe to their mother’s care and love. Both (the words of one are few) are deeply touching. But read the burst of passionate praise and love to God with which Augustine’s Confessions open—read the account of his mother’s anxieties during his wild boyhood and youth, of his mother’s last days and of the

last conversations between mother and son in “the house looking into the garden at Ostia;” and I think we shall say that a new and hitherto unknown fountain of tenderness and peace and joy had been opened, deep, calm, unfailing, and that what had opened it was man’s new convictions of his relation to a living God of love, the Lord and object and portion of hearts and souls. “Thou madest us for Thyself,” is his cry, “and our heart is restless till it repose in Thee.” Here is the spring and secret of this new affection, this new power of loving :—

“What art Thou, O my God? What art Thou, I beseech Thee, but the Lord my God? For who is God, besides our Lord,—Who is God, besides our God? O Thou Supreme; most merciful; most just; most secret, most present; most beautiful, most mighty, most incomprehensible; most constant, and yet changing all things; immutable, never new and never old, and yet renewing all things; ever in action, and ever quiet; keeping

all, yet needing nothing ; creating, upholding, filling, protecting, nourishing, and perfecting all things. . . . And what shall I say ? O my God, my life, my joy, my holy dear delight ! Or what can any man say, when he speaketh of Thee ? And woe to those that speak not of Thee, but are silent in Thy praise ; for even those who speak most of Thee may be accounted to be but dumb. Have mercy upon me, O Lord, that I may speak unto Thee and praise Thy name."

To the light-hearted Greeks Christianity had turned its face of severity, of awful resolute hope. The final victory of Christ, and, meanwhile, patient endurance in waiting for it—this was its great lesson to their race. To the serious, practical, hard-natured Roman, it showed another side—"love, joy, peace ;"—an unknown wealth of gladness and thankfulness and great rejoicing. It stirred his powerful but somewhat sluggish soul ; it revealed to him new faculties, disclosed new depths of affection, won him to new aspirations

and new nobleness. And this was a new and real advance and rise in human nature. This expansion of the power of feeling and loving and imagining, in a whole race, was as really a new enlargement of human capacities, a new endowment and instrument and grace, as any new and permanent enlargement of the intellectual powers ; as some new calculus, or the great modern conquests in mechanical science, or in the theory and development of music. The use that men or generations have made of those enlarged powers, of whatever kind, is another matter. Each gift has its characteristic perversions ; each perversion has its certain and terrible penalty. We all know but too well that this change has not cured the Southern races of national faults ; that the tendencies which it has encouraged have been greatly abused. It has not extirpated falsehood, idleness, passion, ferocity. That quickened and fervid imagination, so open to impressions and eager to communicate them, has debased religion and

corrupted art. But if this cultivation of the affections and stimulus given to the imagination have been compatible with much evil,—with much acquiescence in wrong and absurdity, with much moral stagnation, much inertness of conscience, much looseness of principle,—it must be added, with some of the darkest crimes and foulest corruptions in history,—yet, on the other hand, it has been, in the Southern nations, the secret of their excellence, and their best influences. This new example and standard of sweetness, of courtesy, of affectionateness, of generosity, of ready sympathy, of delight in the warm outpouring of the heart, of grace, of bright and of pathetic thought, of enthusiasm for high and noble beauty —what would the world have been without it? Of some of the most captivating, most ennobling instances which history and society have to show, of what is greatest, purest, best in our nature, this has been the condition and the secret. And for this great gift and prerogative, that they have

produced not only great men like those of the elder race, captains, rulers, conquerors,—not only men greater than they, lords in the realm of intelligence, its discoverers and its masters,—but men high in that kingdom of the Spirit and of goodness which is as much above the order of intellect as intellect is above material things,—for this the younger races of the South are indebted to Christianity.

LECTURE III.

CHRISTIANITY AND THE TEUTONIC RACES.

AT the time when the Roman Empire was the greatest power in the world, and seemed the firmest, a race was appearing on the scene which excited a languid feeling of uneasiness among Roman statesmen, and an artificial interest among Roman moralists. The statesman thought that this race might be troublesome as a neighbour, if it was not brought under the Roman rule of conquest. The moralists from their heights of civilization looked with curiosity on new examples of fresh and vigorous nature, and partly in disgust, partly in quest of unused subjects for rhetorical declamation, saw in them, in the same spirit as Rousseau in later times, a contrast be-

tween their savage virtues and Roman degeneracy. There was enough in their love of enterprise and love of fighting to make their wild and dreary country a good exercise-ground for the practice of serious war by the Legions; and gradually a line of military cantonments along the frontier of the Rhine and the Danube grew into important provincial towns, the advanced guard of Roman order against the darkness and anarchy of the wilderness outside. When the Roman chiefs were incapable or careless, the daring of the barbarians, their numbers, and their physical strength made their hostility formidable: the Legions of Varus perished in the defiles of the German forests, by a disaster like the defeat of Braddock in America, or the catastrophe of Afghanistan; and Roman Emperors were proud to add to their titles one derived from successes, or at least campaigns, against such fierce enemies. The Romans—why, we hardly know—chose to call them, as they called the Greeks, by a name

which was not their own; to the Romans they were Germans; to themselves they were Diutisc, Thiudisco, Teutsch, Deutscher, Latinized into Teutons. What they were in themselves, in their ways and thoughts, the Romans in general cared as much as we in general care about the black tribes of the interior of Africa or the Tartar nomads of Central Asia,—must we not almost add, about the vast and varied populations of our own India. What struck the Romans most was that alternation of savage energy and savage indolence and lethargy, which is like the successive ferocity and torpor of the vulture and the tiger. What also partly impressed them was the austerity and purity of their manners, the honour paid to their women, the amount of labour allotted or entrusted to them. But, after all, they were barbarians, not very interesting except to philosophers, not very menacing except to the imagination of alarmists; needing to be kept in order, of course, as all wild forces do, but

not beyond the strength, the majesty, and the arts of the Empire to control and daunt. Tacitus describes the extermination of a large tribe by the jealousy and combination of its neighbours ; he speaks of it with satisfaction as the riddance of an inconvenience, and expresses an opinion that if ever the fortunes of the Empire should need it, the discord of its barbarian neighbours might be called into play. But not even he seriously apprehended that the fortunes of the Empire would fail before the barbarian hordes. There was one apparently wide-spread confederacy among the tribes, which for a time disquieted Marcus Aurelius ; but the storm passed—and this “formidable league, the only one that appears in the two first centuries of the Imperial history, was entirely dissipated, without leaving any traces behind in Germany.” No one then dreamed that they beheld in that race the destroyers and supplanters of the ancient civilization. Still less did any one then dream that in the forests and

morasses of that vast region—"peopled by the various tribes of one great nation, and comprising the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland"—were the fathers of a nobler and grander world than any that history had yet known: that here was the race which, under many names, Franks and Allemanns, Angles and Saxons and Jutes, Burgundians, Goths, Lombards, was first to overrun, and then revivify exhausted nations: that it was a race which was to assert its chief and lordly place in Europe, to occupy half of a new-found world, to inherit India, to fill the islands of unknown seas: to be the craftsmen, the traders, the colonists, the explorers of the world. That it should be the parent of English sailors, of German soldiers, this may not be so marvellous. That from it should have come conquerors, heroes, statesmen, "men of blood and iron,"—nay, great rulers and mighty Kings—the great Charles, Saxon Ottos, Franconian Henrys,

Swabian Frederics, Norman Williams, English Edwards, seems in accordance with the genius of the countrymen of Arminius, the destroyer of the legions of Augustus. But it is another thing to think that from the wild people described by Tacitus, or in the ninth chapter of Gibbon, should have sprung Shakspeare and Bacon, Erasmus and Albert Dürer, Leibnitz and Goethe; that this race should have produced an English court of justice, English and German workshops of thought and art, English and German homes, English and German religious feeling, and religious earnestness.

I need not remind you of the history of this wonderful transition—a transition lasting through centuries, from barbarism to civilization. The story is everywhere more or less the same. First came a period of overthrow, wasting, and destruction. Then, instead of the fierce tribes retaining their old savage and predatory habits, they show a singular aptitude for change; they settle in the lands which they have overrun; they pass rapidly

into what, in comparison with their former state, is a civil order, with laws, rights, and the framework of society. Angles and Saxons and Danes in Britain, Norsemen by sea, and Franks and Burgundians across the Rhine in Gaul, come to ravage and plunder, and stay to found a country ; they arrive pirates and destroyers, urged on by a kind of frenzy of war and ruin, a kind of madness against peaceful life ; and when the storm in which they come has passed away, we see that in the midst of the confusion they have created the beginnings of new nations : we see the foundations distinctly laid of England, Normandy, and France. And next, when once the barbarian is laid aside, and political community begins, though the early stages may be of the rudest and most imperfect, beset with the remains of old savagery, and sometimes apparently overlaid by it, yet the idea of civil society and government henceforth grows with ever-accelerating force, with ever-increasing influence. It unfolds itself in various forms and

with unequal success; but on the whole the development of it, though often retarded and often fitful and irregular, has never been arrested since the time when it began. The tribes of the same stock which continued to occupy the centre of Europe had the same general history as their foreign brethren. The great events of conquest, the contact of civilization outside, the formation and policy of new kingdoms, all reacted on the home of the race: Germany became the established seat of an Empire which inherited the name and the claims of Rome, the complement and often the rival of the new spiritual power which ruled in the ancient Imperial city.

Many causes combined to produce this result. The qualities and endowments of the race, possibly their traditional institutions, certainly their readiness to take in new ideas and to adapt themselves to great changes in life and manners; their quickness in seizing, in the midst of wreck and decline, the points which the ancient order presented for

building up a new and advancing one, their instinct, wild and untamed as they were, for the advantages of law ; their curious power of combining what was Roman and foreign with what was tenaciously held to as Teutonic and ancestral ; their energy and manliness of purpose, their unique and unconquerable elasticity of nature, which rose again and again out of what seemed fatal corruption, as it rose out of defeat and overthrow,—all this explains the great transformation of the invading tribes, the marvellous history of modern Europe. It was thus, no doubt, that the elder civilizations of Greece and Rome had arisen out of elements probably once as wild and unpromising as those from which our younger one has sprung ; it was thus that, coming from the mountains and the woods, from the chase or the pasture-grounds, they learned, in ways and steps now hidden from us,—

“ To create
A household and a father-land,
A city and a state.”

But the fortunes of the elder and the newer civilizations have hitherto been different in fruit and in permanence, and a force was at work in moulding the latter which was absent from the earlier. The Teutonic race found an unknown and unexpected spiritual power before them, such as early Hellenes and Latins had never known. They found, wherever they came, a strange, organized polity, one and united in a vast brotherhood, co-extensive with the Empire, but not *of it*, nor of its laws and institutions ; earthly in its outward aspect, but the representative and minister of a perpetual and ever-present kingdom of heaven ; unarmed, defenceless in the midst of never-ceasing war, and yet inspiring reverence and receiving homage, and ruling by the word of conviction, of knowledge, of persuasion : arresting and startling the new conquerors with the message of another world. In the changes which came over the invading race, this undreamt-of power, which they met in their career, had the deepest and most

eventful share.* That great society, which had half converted the Empire, converted and won over its conquerors. In their political and social development it took the lead in conjunction with their born leaders. Legislation, political and social, the reconstruction of a society in chaos, the

* In the new era, the first thing we meet with is the religious society : it was the most advanced, the strongest : whether in the Roman municipality, or at the side of the barbarian kings, or in the graduated ranks of the conquerors who have become lords of the land, everywhere we observe the presence and the influence of the Church. From the fourth to the thirteenth century it is the Church which always marches in the front rank of civilization. I must call your attention to a fact which stands at the head of all others, and characterizes the Christian Church in general—a fact which, so to speak, has decided its destiny. This fact is the unity of the Church, the unity of the Christian society, irrespectively of all diversities of time, of place, of power, of language, of origin. Wonderful phenomenon ! It is just at the moment when the Roman Empire is breaking up and disappearing that the Christian Church gathers itself up and takes its definitive form. Political unity perishes, religious unity emerges. Populations endlessly different in origin, habits, speech, destiny, rush upon the scene ; all becomes local and partial ; every enlarged idea, every general institution, every great social arrangement is lost sight of ; and in this moment this Christian Church proclaims most loudly the unity of its teaching, the universality of its law. And from the bosom of the most frightful disorder the world has ever seen has arisen the largest and purest idea, perhaps, which ever drew men together,—the idea of a spiritual society.—*Guizot*, Lec. xii., p. 230.

fusion of old things with new, the adaptation of the forms, the laws, the traditions of one time to the wants of another, the smoothing of jars, the reconciling of conflicting interests, and still more of conflicting and dimly grasped ideas, all that laid the foundations and sowed the seeds of civil order in all its diversified shapes, as it was to be, —was the work not only of kings, princes, and emperors, but, outwardly as much, morally much more, of the priests, bishops, and councils of the Christian Church.

These results and their efficient causes are in a general way beyond dispute. But can we trace, besides these political and social changes, any ethical changes of corresponding importance? Such changes, of course, there must have been, in populations altering from one state to another, where the interval between these states is so enormous as that between uncivilized and civilized life. But it is conceivable, though, of course, not likely, that they might have been of little interest

to those who care about human goodness and the development of the moral side of human nature. China has passed into a remarkable though imperfect civilization, but without perceptible moral rise. Or the changes may be perceptible only in individual instances, and not on that large scale which we take when we speak of national character. Do we see in the Teutonic races changes analogous to those which we believe we can trace in the Greek and the Latin races since they passed under the discipline of Christianity?

I think we can. We must remember that we are on ground where our generalizations can but approximate to the true state of the case, and that when we speak of national character we speak of a thing which, though very striking at a distance and in gross, is vague and tremulous in its outlines, and in detail is full of exceptions and contradictory instances. Come too near it, and try to hold it too tightly, and it seems to elude our grasp, or, just when we have seized a distinct

thought, to escape from us. We are made to feel by objectors that what is shared by so many individual and definite characters, and shared in such endlessly varying proportions, must be looked upon more as an ideal than as anything definitely and tangibly realized. And, again, when we speak of something common to the Teutonic race, we must remember the differences between its different great branches,—in Germany, in the Netherlands, in the Scandinavian countries, in England and its colonies. But for all that, there seem to be some common and characteristic features recognizable in all of them, in distinction from the Latin or Latinized races; gifts and qualities to be found, of course, in individuals of the other races, but not prominent in a general survey: ideals if you like, but ideals which all who are under the ordinary impressions of the race welcome as expressing what they think the highest and presuppose as their standard. There must be some reality attaching to such ideals, or they

would never have become ideals to which men delight to look. Fully admitting all the reserves and abatements necessary, we can speak of general points of character in the Teutonic race and try to trace their formation.

There is a great and important difference in the conditions under which Christianity came to the different populations of the old world. To Greeks and to Latins it came as to people who had long been under a civilization of a high order, whose habits and ideas were formed by it, and who had gone further in all that it can do for men than had ever been known in the world before. To the Teutonic races, on the contrary, it came when they had still to learn almost the first elements of civilized life; and it was along with Christian teaching that they learned them. It took them fresh from barbarism, and was the fountain and the maker of their civilization. There was yet another difference. Christianity gained its hold on the Greeks and Romans in the time of their

deep disasters, in the overthrow and breaking up of society, amid the suffering and anguish of hopeless defeat. It came to them as conquered, subjugated, down-trodden races, in the lowest ebb of their fortunes. It came to the Teutonic races as to conquerors, flushed with success, in the mounting flood of their new destiny. In one case it had to do with men cast down from their high estate, stricken and reeling under the unexampled judgments of God ; it associated itself with their sorrows ; it awoke and deepened in them the consciousness of the accumulated and frightful guilt of ages ; it unlocked and subdued their hearts by its inexhaustible sympathy and awful seriousness ; it rallied and knit them once more together in their helplessness into an unearthly and eternal citizenship ; it was their one and great consoler in the miseries of the world. In the Christian literature of the falling Empire in the fourth and fifth centuries, in such books as St. Augustine's *City of God*, or Salvian's book on the *Government of*

God, we may see, in its nascent state, the influence of Christianity on the shattered and afflicted race which had once been the lords of the world. But with the new nations which had arisen to be their masters the business of Christianity and the Church was not so much to comfort as to tame. They had not yet the deep sins of civilization to answer for. The pains and sorrows of all human existence had not to them been rendered more acute by the habits, the knowledge, the intense feeling of refined and developed life. They suffered, of course, like all men, and they sinned like all men. But to them the ministry of Christianity was less to soothe suffering, less even, as with the men of the Roman world, to call to repentance for sins against conscience and light, than to lay hold on fresh and impetuous natures; to turn them from the first in the right direction; to control and regenerate noble instincts; to awaken conscience; to humble pride; to curb luxuriant and self-reliant strength, to train and educate and

apply to high ends the force of powerful wills and masculine characters. And, historically, this appears to have been its earliest work with its Teutonic converts. The Church is their school-master, their legislator, their often considerate, and sometimes over-indulgent, but always resolute, minister of discipline. Of course, as time went on, this early office was greatly enlarged and diversified. But it seems to me that the effects of Christianity on their national character, as it was first forming under religious influences, are to be traced to the conditions under which those influences were first exerted.

I have said that the great obvious change observable in the Latin nations since they passed under Christianity seemed to me to be the development of the affections: the depths of the heart were reached and touched as they never were before; its fountains were unsealed. In the same school the German races were made by degrees familiar with the most wonderful knowledge given *here* to

man to know,—an insight into the depths of his own being, the steady contemplation of the secrets, the mysteries, the riddles of his soul and his life. They learned this lesson first from Latin teachers, who had learned it themselves in the Psalms, the Gospels, the Epistles of St. Paul and St. John, and in whom thought had stirred the deepest emotions, and kindled spontaneously into the new language of religious devotion. How profoundly this affected the unfolding character of the Teutonic peoples ; how the tenderness, the sweetness, the earnestness, the solemnity, the awfulness of the Christian faith sunk into their hearts, diffused itself through their life, allied itself by indestructible bonds with what was dearest and what was highest, with their homes, their assemblies, their crowns, their graves —all this is marked on their history, and reveals itself in their literature. Among them, as among the Latin races, religion opened new springs in the heart, and made new channels for the affections ; channels, as deep, as full, as diversified, in

the North as in the South ; though they were less on the surface ; though they sometimes wanted freedom and naturalness in their flow ; though their charm and beauty, as well as their degeneracy or extravagance, forced themselves less on the eye. We may appreciate very variously the forms and phases of religion and religious history in the Northern races. You may find in them the difference, and the difference is immense, ranging between mere vague, imaginative, religious sentiment and the profoundest convictions of Christian faith. The moment you touch particular questions, instantly the divergences of judgment and sympathy appear, as to what is religion. But the obvious experience of facts and language, and the evidence of foreigners alike attest how, in one form or another, religion has penetrated deeply into the national character both of Germany and England ; how serious and energetic is the religious element in it, and with what tenacity it has stood its ground against the direst storms.

But the German stock is popularly credited with an especial value for certain great classes of virtues, of which the germs are perhaps discernible in its early history, but which, in their real nature, have been the growth of its subsequent experience and training. It is, of course, childish and extravagant to make any claims of this kind without a vast margin for signal exceptions: all that can justly be said is that public opinion has a special esteem and admiration for certain virtues, and that the vices and faults which it specially dislikes are their opposites. And the virtues and classes of virtues which have been in a manner canonized among us, which we hold in honour, not because they are rare, but because they are regarded as congenial and belonging to us,—the virtues our regard for which colours our judgments, if it does not always influence our actions, are the group of virtues connected with Truth; the virtues of Manliness; the virtues which have relation to Law; and the virtues of Purity.

I mean by the virtues connected with *Truth*, not only the search after what is true, and the speaking of what is known or believed to be true, but the regard generally for what is real, substantial, genuine, solid, which is shown in some portions of the race by a distrust, sometimes extreme, of theories, of intellectual subtleties, of verbal accuracy :—the taste for plainness and simplicity of life and manners and speech ;—the strong sense of justice, large, unflinching, consistent ; the power and will to be fair to a strong opponent :—the impatience of affectation and pretence ; not merely the disgust or amusement, but the deep moral indignation, at shams and imposture :—the dislike of over-statement and exaggeration ; the fear of professing too much ; the shame and horror of seeming to act a part ; the sacrifice of form to substance ; the expectation and demand that a man should say what he really means—say it well, forcibly, elegantly, if he can ; but anyhow, rather say it clumsily and awkwardly than say anything

but what he means, or sacrifice his real thought to his rhetoric. I mean, too, that unforced and honest modesty both of intellect and conduct which comes naturally to any man who takes a true measure of himself and his doings. Under the virtues of *Manliness*, I mean those that belong to a serious estimate of the uses, the capacities, the call of human life: the duty of hard work; the value and jealousy for true liberty; independence of soul, deep sense of responsibility and strength not to shrink from it, steadiness, endurance, perseverance; the power of sustaining cheerfully disappointment and defeat; the temper not to make much of trifles, whether vexations or pleasures. I include that great self-commanding power, to which we give the name of moral courage; which makes a man who knows and measures all that his decision involves not afraid to be alone against numbers; not afraid, when he knows that he is right, of the consciousness of the disapprobation of his fellows, of the face, the

voice, the frown, the laugh, of those against him ; —moral courage, by which a man holds his own judgment, if reason and conscience bid him, against his own friends, against his own side, and of which, perhaps, the highest form is that by which he is able to resist, not the sneers and opposition of the bad, but the opinion and authority of the good. All these are such qualities as spring from the deep and pervading belief that this life is a place of trial, probation, discipline, effort, to be followed by a real judgment. I mean by the virtues having relation to *Law*, the readiness to submit private interests and wishes to the control of public authority ; to throw a consecration around the unarmed forms and organs of this authority ; to obey for conscience sake, and out of a free and loyal obedience, and not from fear : the self-control, the patience, which, in spite of the tremendous inequalities and temptations of human conditions, keep society peacefully busy ; which enable men, even under abuses, wrong, provocation, to claim a

remedy and yet wait for it; which makes them have faith in the ultimate victory of right and sound reason; which teaches men in the keen battles of political life, as it has been said, to “quarrel by rule;” which instinctively recoils from revolution under the strongest desire for change. The phrase, a “law-abiding” people, may as a boast be sometimes very rudely contradicted by facts; but it expresses an idea and a standard. I add the virtues of *Purity*—not forgetting how very little any race or people can venture to boast over its neighbours for its reverence and faithfulness to these high laws of God and man’s true nature; but remembering also all that has made family life so sacred and so noble among us; all that has made German and English households such schools of goodness in its strongest and its gentlest forms, such shrines of love, and holiness, and peace, the secret places where man’s deepest gladness and deepest griefs—never, in truth, very far apart—meet and are sheltered. These are things which, in

different proportions and different degrees of perfection, we believe to have marked the development of character in the German races. I do not say, far indeed from it, that all this is to be seen among us,—that we *do* according to all this; but I do say that we always honour it, always acknowledge it our only allowable standard.

These things are familiar enough. But it is not always so familiar to us to measure the immense interval between these types of character and the rude primitive elements out of which they have been moulded, or to gauge the force of the agencies which laid hold of those elements, when it was quite within the compass of possibility that they might have received an entirely different impulse and direction;—agencies which turned their wild, aimless, apparently untameable, energies from their path of wasting and ruin, into courses in which they were slowly to be fashioned anew to the highest uses and purposes of human life. There is nothing inconceivable in the notion that what

the invading tribes were in their original seats for centuries they might have continued to be in their new conquests : that the invasion might have been simply the spread and perpetuation of a hopeless and fatal barbarism. As it was, a long time passed before it was clear that barbarism had not taken possession of the world. But the one power which could really cope with it, the one power to which it would listen, which dared to deal with these terrible new-comers with the boldness and frankness given by conviction and hope, was the Christian Church. It had in its possession, influences, ideas, doctrines, laws, of which itself knew not the full regenerating power. We look back to the early acts and policy of the Church towards the new nations, their kings and their people ; the ways and works of her missionaries and lawgivers, Ulfilas among the Goths, Augustine in Kent, Remigius in France, Boniface in Germany, Anschar in the North, the Irish Columban in Burgundy and Switzerland, Benedict at Monte Cassino ; or the

reforming kings, the Arian Theodoric, the great German Charles, the great English Alfred. Measured by the light and the standards they have helped us to attain to, their methods no doubt surprise, disappoint—it may be, revolt us; and all that we dwell upon is the childishness, or the imperfect morality, of their attempts. But if there is anything certain in history, it is that in these rough communications of the deepest truths, in these often questionable modes of ruling minds and souls, the seeds were sown of all that was to make the hope and the glory of the foremost nations. They impressed upon men in their strong, often coarse, way that truth was the most precious and most sacred of things,—that truth seeking, truth speaking, truth in life, was man's supreme duty—the enjoyment of it his highest blessedness on earth; and they did this, even though they often fell miserably short of the lesson of their words, even though they sometimes, to gain high ends, turned aside into the convenient, tempting

AND THE TEUTONIC RACES.



paths of untruth. Truth, as it is made the ultimate ground of religion in the New Testament ; Truth, as a thing of reality and not of words ; Truth, as a cause to contend for in lifelong struggle, and gladly to die for—this was the new, deep, fruitful idea implanted, at the awakening dawn of thought, in the infant civilization of the North. It became rooted, strong, obstinate ; it bore many and various fruits ; it was the parent of fervent, passionate belief—the parent, too, of passionate scepticism ; it produced persecution and intolerance ; it produced resolute and unsparing reformations, indignant uprisings against abuses and impostures. But this great idea of truth, whatever be its consequences, the assumption of its attainableness, of its preciousness, comes to us, as a popular belief and axiom, from the New Testament, through the word and ministry of the Christian Church, from its first contact with the new races : it is the distinct product of that great claim, for the first time made to all the world by the Gospel, and earnestly

responded to by strong and simple natures—the claim of reality and truth made in the words of Him who said, “I am the Way, and the Truth, and the Life.”

I have spoken of three other groups of virtues which are held in special regard and respect among us—those connected with manliness and hard work, with reverence for law and liberty, and with pure family life. The rudiments and tendencies out of which these have grown appear to have been early marked in the German races; but they were only rudiments, existing in company with much wilder and stronger elements, and liable, amid the changes and chances of barbarian existence, to be paralysed or trampled out. No mere barbarian virtues could by themselves have stood the trial of having won by conquest the wealth, the lands, the power of Rome. But their guardian was there. What Christianity did for these natural tendencies to good was to adopt them, to watch over them, to discipline, to consolidate them. The energy which

warriors were accustomed to put forth in their efforts to conquer, the missionaries and ministers of Christianity exhibited in their enterprises of conversion and teaching. The crowd of unknown saints whose names fill the calendars, and live, some of them, only in the titles of our churches, mainly represent the age of heroic spiritual ventures, of which we see glimpses in the story of St. Boniface, the apostle of Germany, of St. Columban and St. Gall, wandering from Ireland to reclaim the barbarians of the Burgundian deserts and of the shores of the Swiss lakes. It was among men like these—men who were then termed emphatically “men of religion”—that the new races first saw the example of life ruled by a great and serious purpose, which yet was not one of ambition or the excitement of war; a life of deliberate and steady industry, of hard and uncomplaining labour; a life as full of activity in peace, of stout and brave work, as a warrior's was wont to be in the camp, on the march, in the battle. It was in these men, and in the

Christianity which they taught, and which inspired and governed them, that the fathers of our modern nations first saw exemplified the sense of human responsibility, first learned the nobleness of a ruled and disciplined life, first enlarged their thoughts of the uses of existence, first were taught the dignity and sacredness of honest toil. These great axioms of modern life passed silently from the special homes of religious employment to those of civil ; from the cloisters and cells of men who, when they were not engaged in worship, were engaged in field-work or book-work,—clearing the forest, extending cultivation, multiplying manuscripts,—to the guild of the craftsman, the shop of the trader, the study of the scholar. Religion generated and fed these ideas of what was manly and worthy in man. Once started, they were reinforced from other sources ; thought and experience enriched, corrected, and co-ordinated them. But it was the power and sanction of a religion and a creed which first broke men into their yoke that now seems so

easy, gradually wrought their charm over human restlessness and indolence and pride, gradually reconciled mankind to the ideas, and the ideas to mankind, gradually impressed them on that vague but yet real thing which we call the general thought and mind of a nation. It was this, too, that wrought a further and more remarkable change in elevating and refining the old manliness of the race. It brought into the dangerous life of the warrior the sense of a common humanity, the great idea of self-sacrificing duty. It was this religion of mercy and peace, and yet of strength and purpose, which out of the wild and conflicting elements of what we call the age of chivalry gradually formed a type of character in which gentleness, generosity, sympathy were blended with the most daring courage :—the Christian soldier, as we have known him in the sternest tasks and extremest needs, in conquest and in disaster, ruling, judging, civilizing. It was the sense of duty derived from this religion to the traditions and habits of a great service, which made

strong men stand fast in the face of death, while the weak were saved, on the deck of the sinking *Birkenhead*.

So with respect to law and freedom. I suppose that it may be set down as a characteristic of the race, that in very various degrees and proportions, and moving faster or slower in different places and times, there has been throughout its history the tendency and persistent purpose to hold and secure in combination *both* these great blessings. Of course there are tracts of history where this demand of the national conscience seems suspended or extinguished ; but it has never disappeared for a time, even under German feudalism or despotism, without making itself felt in some shape, and at last reasserting itself in a more definite and advanced form. It involves the jealous sense of personal rights and independence along with deference, respectful, and perhaps fervently loyal, to authority believed to be rightful : a steady obedience to law when law is believed to be just, with an equally

steady disposition to resent its injustice. How has this temper been rooted in our race? The quick feelings and sturdy wills of a high-spirited people will account for part, but not for all: where did they learn self-command as well as courage, the determination to be patient as well as inflexible? They learned it in those Christian ideas of man's individual importance and corporate brotherhood and fellowship, those Christian lessons and influences, which we see diffused through the early attempts in these races to state principles of government and lay down rules of law. They learned it in the characteristic and memorable struggles of the best and noblest of the Christian clergy against lawlessness and self-will, whether shown in the license of social manners, or in the tyranny of kings and nobles; in their stout assertion against power and force, of franchises and liberties, which, though in the first instance the privileges of a few, were the seeds of the rights of all. We see in them one long-continued effort to

bring everything under the sovereignty of settled, authoritative law, circumscribing individual caprice, fencing and guarding individual rights ; from them the great conception passed into the minds of the people, into the practice and policy—in time often the wider and more comprehensive policy and practice—of civil legislators and administrators. The interpretation of the great Christian precepts, connecting social life and duties with the deepest religious thought passed into the sphere of political principles and order : “to Cæsar the things that are Cæsar’s ;”—“let every soul be subject to the higher powers ;”—“as free yet not using your liberty for a cloke of maliciousness ;”—“God hath set the members in the body as it hath pleased Him and the eye cannot say to the hand, I have no need of thee ; nor again the head to the feet, I have no need of you.” These and such like great rules of order and freedom, coupled with the tremendous words of the Psalms and Prophets against oppression and the pride of greatness, found sympathetic

response in Teutonic minds and germinated in them into traditions and philosophical doctrines, the real root of which may be forgotten, but which indeed come down from the Christian education of the barbarian tribes, and to the attempts of their teachers to bring out the high meaning of the Christian teaching about what is due from man to man in the various relations of society. Be it so, that these attempts were one-sided and crude ones, that the struggles to seize this meaning were often baffled. But all history is the record of imperfect and unrealized ideas ; and nothing is more unphilosophical or more unjust than to forget the place and importance which such attempts had in their time, and in the scale of improvement. We criticize the immature and narrow attempts of the ecclesiastical champions of law. Let us not forget that they were made at a time when, but for them, the ideas both of law and of liberty would have perished.

And one more debt our race owes to Christianity—the value and love which it has infused

into us for a pure and affectionate and peaceful home. Not that domestic life does not often show itself among the Latin races in very simple and charming forms. But *Home* is specially Teutonic, word and thing. Teutonic sentiment, we know, from very early times, was proud, elevated, even austere, in regard to the family and the relations of the sexes. This nobleness of heathenism, Christianity consecrated and transformed into all the beautiful shapes of household piety, household affection, household purity. The life of Home has become the great possession, the great delight, the great social achievement of our race; its refuge from the storms and darkness without, an ample compensation to us for so much that we want of the social brilliancy and enjoyment of our Latin brethren. Reverence for the household and for household life, a high sense of its duties, a keen relish for its pleasures, this has been a strength to German society amid much to unsettle it. The absence of this taste for the quiet and unexcited

life of home is a formidable symptom in portions of our race across the Atlantic. And when home life, with its sanctities, its simplicity, its calm and deep joys and sorrows, ceases to have its charm for us in England, the greatest break up and catastrophe in English history will be not far off.

And now to end. I have endeavoured to point out how those great groups of common qualities which we call national character have been in certain leading instances profoundly and permanently affected by Christianity. Christianity addresses itself primarily and directly to individuals. In its proper action, its purpose and its business is to make men saints ; what it has to do with souls is far other, both in its discipline and its scope, from what it has to do with nations or societies. Further, its effect on national characteristics must be consequent on its effect on individuals ; an effluence from the separate persons whom it has made its own, the outer undulations from centres of movement and tendency in single hearts and

consciences. Of course such effects are quite distinct ; they differ in motive, in intensity, in shape, and form. What is immediate and full in the one case is secondary and imperfect in the other, largely mixed and diluted with qualifying, perhaps hostile, influences. But nations really have their fortunes and history independently of the separate individuals composing them : they have their faults, their virtues, their crimes, their fate ; and so in this broad, loose, and yet not unreal way, they have their characters. Christianity, which spoke at first to men one by one, went forth, a high Imperial power, into the "wilderness of the people," and impressed itself on nations. Christianity, by its public language and public efforts, made man infinitely more interesting to man than ever he was before. Doubtless, the impression was much more imperfect, inconsistent, equivocal, than in the case of individuals. But for all that, the impression, within its own conditions and limits, was real, was strong, was lasting. Further,—and this is my

special point now,—it was of great importance. National character is indeed a thing of *time*, shown on the stage of this earthly and transitory scene, adapted to it and partaking of its incompleteness. The interests, the perfection of souls, are of another order. But nothing can be unimportant which affects in any way the improvement, the happiness, the increased hopes of man, in any stage of his being. And nations and societies, with their dominant and distinguishing qualities, are the ground in which souls grow up, and have their better or worse chance, as we speak, for the higher discipline of inward religion. It is all-important how habits receive their bias, how the controlling and often imperious rules of life are framed : with what moral assumptions men start in their course. It is very important to us, as individuals, whether or not we grow up in a society where polygamy and slavery are impossible, where veracity is exacted, where duelling is discountenanced, where freedom, honour, chastity, readiness for effort and work, are

treated as matters of course in those with whom we live.

We have seen that Christianity is very different in its influence on different national characters. It has wrought with nations as with men. For it does not merely gain their adherence, but within definite limits it develops differences of temperament and mind. Human nature has many sides, and under the powerful and fruitful influence of Christianity these sides are brought out in varying proportions. Unlike Mahometanism, which seems to produce a singularly uniform monotony of character in races, however naturally different, in which it gets a hold, Christianity has been in its results, viewed on a large scale, as singularly diversified—not only diversified, but incomplete. It has succeeded, and it has failed. For it has aimed much higher, it has demanded much more, it has had to reckon with far more subtle and complicated obstacles. If it had mastered its special provinces of human society as Mahomet-

anism has mastered Arabs and Turks, the world would be very different from what it is. Yes; it has fallen far short of that completeness. The fruits of its power and discipline have been partial. It is open to any one, and easy enough, to point out the shortcomings of saints ; and, much more, the faults and vices of Christian nations. But the lesson of history, I think, is this : *not* that all the good which might have been hoped for to society has followed from the appearance of Christian religion in the forefront of human life ; *not* that in this wilful and blundering world, so full of misused gifts and wasted opportunities and disappointed promise, mistake and mischief have never been in its train ; *not* that in the nations where it has gained a footing it has mastered their besetting sins, the falsehood of one, the ferocity of another, the characteristic sensuality, the characteristic arrogance of others. But history teaches us this : that in tracing back the course of human improvement we come, in

one case after another, upon Christianity as the source from which improvement derived its principle and its motive ; we find no other source adequate to account for the new spring of amendment : and, without it, no other sources of good could have been relied upon. It was not only the strongest element of salutary change, but one *without* which others would have had no chance. And, in the next place, the least and most imperfect instance of what it has done has this unique quality —that Christianity carries within it a self-correcting power, ready to act whenever the will arrives to use this power ; that it suggests improvement, and furnishes materials for a further step to it. What it has done *anywhere*, what it has done where it has done most, leaves much to do ; but *everywhere* it leaves the ground gained on which to do it, and the ideas to guide the reformer in doing it. We should be cowards to think that those mighty and beneficent powers which won this ground for us, and produced these ideas in dark and very

unhappy times, cannot in our happier days accomplish even more. Those ancient and far-distant ages, which have been occupying our attention here for a little while, amid the pressure and strain of our busy present, we may, we ought, to leave far behind, in what we hope to achieve. But in our eagerness for improvement, it concerns us to be on our guard against the temptation of thinking that we can have the fruit or the flower and yet destroy the root ; that we may retain the high view of human nature which has grown with the growth of Christian nations, and discard that revelation of Divine love and human destiny of which that view forms a part or a consequence ; that we may retain the moral energy, and yet make light of the faith that produced it. It concerns us to remember, amid the splendours and vastness of a nature, and of a social state, which to *us*, as individuals, are both so transitory, that first and above everything we are moral and religious beings, trusted with will, made for

immortality. It concerns us that we do not despise our birthright, and cast away our heritage of gifts and of powers, which we may lose, but not recover.

March 1873.

*A CATALOGUE of THEOLOGICAL BOOKS,
with a Short Account of their
Character and Aim,*

Published by

MACMILLAN AND CO.

Bedford Street, Covent Garden, London.

Abbott (Rev. E. A.)—Works by the Rev. E. A. ABBOTT, M.A., Head Master of the City of London School.

BIBLE LESSONS. Second Edition. Crown 8vo. 4s. 6d.

“Wise, suggestive, and really profound initiation into religious thought.”—Guardian. *The Bishop of St. David’s, in his speech at the Education Conference at Abergwilly, says he thinks “nobody could read them without being the better for them himself, and being also able to see how this difficult duty of imparting a sound religious education may be effected.”*

THE GOOD VOICES: A Child’s Guide to the Bible. With upwards of 50 Illustrations. Crown 8vo. cloth gilt. 5s.

“It would not be easy to combine simplicity with fulness and depth of meaning more successfully than Mr. Abbott has done.”—Spectator. *The Times* says—*“Mr. Abbott writes with clearness, simplicity, and the deepest religious feeling.”*

Ainger (Rev. Alfred).—SERMONS PREACHED IN THE TEMPLE CHURCH. By the Rev. ALFRED AINGER, M.A. of Trinity Hall, Cambridge, Reader at the Temple Church. Extra feap. 8vo. 6s.

This volume contains twenty-four Sermons preached at various times during the last few years in the Temple Church, and are characterised by such qualities as are likely to make them acceptable to cultivated and thoughtful readers. The following are a few of the topics treated of:—“Boldness;” “Murder, Ancient and Modern;” “The Atonement;” “The Resurrection;” “The Fear of Death;” “The Forgiveness of Sins, the Remission of a Debt” (2 Sermons); “Anger, Noble and Ignoble;” “Culture and Temptation;” “The Religious Aspect of Wit and Humour;” “The Life of the Ascended Christ.” “It is,” the British Quarterly says, “the fresh unconventional talk of a clear independent thinker, addressed to a congregation of thinkers Thoughtful men will be greatly charmed by this little volume.”

Alexander.—THE LEADING IDEAS of the GOSPELS.

Five Sermons preached before the University of Oxford in 1870—71. By WILLIAM ALEXANDER, D.D., Brasenose College; Lord Bishop of Derry and Raphao; Select Preacher. Cr. 8vo. 4s. 6d.

Each of these Sermons is on a characteristic text taken successively from each of the four Gospels, there being two on that from St. John; viz.—St. Matt. i. 1; St. Mark i. 1; St. Luke i. 3; St. John i. 1, 14. “Dr. Alexander is eminently fitted for the task he has undertaken. He has a singular felicity of style, which lights up the discourse and clothes it with great beauty and impressiveness.”

—Nonconformist.

Arnold.—A BIBLE READING BOOK FOR SCHOOLS.

THE GREAT PROPHECY OF ISRAEL'S RESTORATION (Isaiah, Chapters 40—66). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel. Third Edition. 18mo. cloth. 1s.

Mr. Arnold has undertaken this really important task, on account

of his conviction “of the immense importance in education of what is called letters ; of the side which engages our feelings and imagination.” In this little volume he attempts to do for the Bible what has been so abundantly done for Greek and Roman, as well as English authors ; viz.—to take “some whole, of admirable literary beauty in style and treatment, of manageable length, within defined limits ; and present this to the learner in an intelligible shape, adding such explanations and helps as may enable him to grasp it as a connected and complete work.” The Times says—“Whatever may be the fate of this little book in Government Schools, there can be no doubt that it will be found excellently calculated to further instruction in Biblical literature in any school into which it may be introduced... We can safely say that whatever school uses this book, it will enable its pupils to understand Isaiah, a great advantage compared with other establishments which do not avail themselves of it.”

Baring-Gould.—LEGENDS OF OLD TESTAMENT

CHARACTERS, from the Talmud and other sources. By the Rev. S. BARING-GOULD, M.A., Author of “Curious Myths of the Middle Ages,” “The Origin and Development of Religious Belief,” “In Exitu Israel,” etc. In two vols. crown 8vo. 16s. Vol. I. Adam to Abraham. Vol. II. Melchizidek to Zechariah.

Mr. Baring-Gould's previous contributions to the History of Mythology, and the formation of a science of comparative religion are admitted to be of the highest importance; the present work, it is believed, will be found of equal value. He has collected from the Talmud and other sources, Jewish and Mahomedan, a large number of curious and interesting legends concerning the principal characters of the Old Testament, comparing these frequently with similar legends current among many of the peoples, savage and civilised, all over the world. “These volumes contain much that is strange, and to the ordinary English reader, very novel.”—Daily News.

Barry, Alfred, D.D.—The ATONEMENT of CHRIST.

Six Lectures delivered in Hereford Cathedral during Holy Week, 1871. By ALFRED BARRY, D.D., D.C.L., Canon of Worcester, Principal of King's College, London. Fcap. 8vo. 2s. 6d.

In writing these Sermons, it has been the object of Canon Barry to

set forth the deep practical importance of the doctrinal truths of the Atonement. "The one truth," says the Preface, "which, beyond all others, I desire that these may suggest, is the inseparable unity which must exist between Christian doctrine, even in its more mysterious forms, and Christian morality or devotion. They are a slight contribution to the plea of that connection of Religion and Theology, which in our own time is so frequently and, as it seems to me, so unreasonably denied." The Guardian calls them "striking and eloquent lectures."

Benham.—A COMPANION TO THE LECTORY, being a Commentary on the Proper Lessons for Sundays and Holidays. By the Rev. W. BENHAM, B.D., Vicar of Margate. Crown 8vo. 7s. 6d.

This work is the result of many years' study on the part of the author, who has sought for assistance from the works of the ablest modern divines. The author's object is to give the reader a clear understanding of the Lessons of the Church, which he does by means of general and special introductions, and critical and explanatory notes on all words and passages presenting the least difficulty.

Binney.—SERMONS PREACHED IN THE KING'S WEIGH HOUSE CHAPEL, 1829—69. By THOMAS BINNEY, D.D. New and Cheaper Edition. Extra fcap. 8vo. 4s. 6d.

In the earnestness and vigour which characterize the sermons in this volume the reader will find a clue to the vast influence exerted by Mr. Binney for forty years over a wide circle, particularly young men. In the concluding sermon, preached after the publication of the first edition, he reviews the period of his ministry as a whole, dwelling especially on its religious aspects. "Full of robust intelligence, of reverent but independent thinking on the most profound and holy themes, and of earnest practical purpose."—London Quarterly Review.

Bradby.—SERMONS PREACHED AT HAILEYBURY. By E. H. BRADBY, M.A., Master. 8vo. [Immediately.

Burgon.—A TREATISE on the PASTORAL OFFICE.

Addressed chiefly to Candidates for Holy Orders, or to those who have recently undertaken the cure of souls. By the Rev. JOHN W. BURGON, M.A., Oxford. 8vo. 12s.

The object of this work is to expound the great ends to be accomplished by the Pastoral office, and to investigate the various means by which these ends may best be gained. Full directions are given as to preaching and sermon-writing, pastoral visitation, village education and catechising, and confirmation. Under the heading of "Pastoral Method" the author shows how each of the occasional offices of the Church may be most properly conducted, as well as how a clergyman's ordinary public ministrations may be performed with the greatest success. The best methods of parochial management are examined, and an effort is made to exhibit the various elements of the true pastoral spirit. "The spirit in which it approaches and solves practical questions is at once full of common sense and at the same time marked by a deep reverential piety and a largeness of charity which are truly admirable."—Spectator.

Butler, (G.)—Works by the Rev. GEORGE BUTLER, M.A., Principal of Liverpool College:**FAMILY PRAYERS.** Crown 8vo. 5s.

The prayers in this volume are all based on passages of Scripture—the morning prayers on Select Psalms, those for the evening on portions of the New Testament.

SERMONS PREACHED in CHELTENHAM COLLEGE CHAPEL. Crown 8vo. 7s. 6d.

These Sermons, twenty-nine in number, were delivered at intervals from the opening of Cheltenham College Chapel in 1858, to the last Sunday of the year 1861, and contain references to the important events which occurred during that period—the Indian mutiny, the French campaign in Italy, the liberation of Sicily and Naples, the establishment of the kingdom of Italy, the American Civil War, and the deaths of many eminent men. "These sermons are plain, practical, and well adapted to the auditors. . . . We cordially recommend the volume as a model of pulpit style, and for individual and family reading."—Weekly Review.

Butler (Rev. H. M.)—SERMONS PREACHED in the CHAPEL OF HARROW SCHOOL. By H. MONTAGU BUTLER, Head Master. Crown 8vo. 7s. 6d.

Whilst these Sermons were prepared to meet the wants of a special class, there is a constant reference in them to the great principles which underlie all Christian thought and action. They deal with such subjects as “ Temptation,” “ Courage,” “ Duty without regard to consequences,” “ Success,” “ Devout Impulses,” and “ The Soul’s need of God.” “ These sermons are adapted for every household. There is nothing more striking than the excellent good sense with which they are imbued.”—Spectator.

A SECOND SERIES. Crown 8vo. 7s. 6d.

“ Excellent specimens of what sermons should be,—plain, direct, practical, pervaded by the true spirit of the Gospel, and holding up lofty aims before the minds of the young.”—Athenæum.

Butler (Rev. W. Archer).—Works by the Rev. WILLIAM ARCHER BUTLER, M.A., late Professor of Moral Philosophy in the University of Dublin :—

SERMONS, DOCTRINAL AND PRACTICAL. Edited, with a Memoir of the Author’s Life, by THOMAS WOODWARD, Dean of Down. With Portrait. Eighth and Cheaper Edition, 8vo. 8s.

The following selections from the titles of the sermons will give a fair idea of the contents of the volume:—“ The Mystery of the Holy Incarnation;” “ The Daily Self-Denial of Christ;” “ The Power of the Resurrection;” “ Self-Delusion as to our Real State before God;” “ The Faith of Man and the Faithfulness of God;” “ The Wedding-Garment;” “ Human Affections Raised, not Destroyed by the Gospel;” “ The Rest of the People of God;” “ The Divinity of our Priest, Prophet, and King;” “ Church Education in Ireland” (two Sermons). The Introductory Memoir narrates in considerable detail and with much interest, the events of Butler’s brief life; and contains a few specimens of his poetry, and a few extracts from his addresses and essays, including a long and eloquent passage on the Province and Duty of the Preacher.

Butler (Rev. W. Archer.)—continued.

A SECOND SERIES OF SERMONS. Edited by J. A. JEREMIE, D.D., Dean of Lincoln. Sixth and Cheaper Edition. 8vo. 7s.

In this volume are contained other twenty-six of the late Professor Butler's Sermons, embracing a wide range of Christian topics, as will be seen by the following selection from the titles:—“Christ the Source of all Blessings;” “The Hope of Glory and the Charities of Life;” “The Holy Trinity;” “The Sorrow that Exalts and Sanctifies;” “The Growth of the Divine Life;” “The Folly of Moral Cowardice;” “Strength and Mission of the Church;” “The Blessedness of Submission;” “Eternal Punishment.” The North British Review says, “Few sermons in our language exhibit the same rare combination of excellencies; imagery almost as rich as Taylor's; oratory as vigorous often as South's; judgment as sound as Barrow's; a style as attractive but more copious, original, and forcible than Atterbury's; piety as elevated as Howe's, and a fervour as intense at times as Baxter's. Mr. Butler's are the sermons of a true poet.”

LETTERS ON ROMANISM, in reply to Dr. Newman's Essay on Development. Edited by the Dean of Down. Second Edition, revised by Archdeacon HARDWICK. 8vo. 10s. 6d.

These Letters contain an exhaustive criticism of Dr. Newman's famous “Essay on the Development of Christian Doctrine.” An attempt is made to shew that the theory is opposed to the received doctrine of the Romish Church; that it is based on purely imaginary grounds, and necessarily carries with it consequences in the highest degree dangerous both to Christianity and to general truth. Whilst the work is mainly polemical in its character, it contains the exposition of many principles of far more than mere temporary interest. “A work which ought to be in the Library of every student of Divinity.”—BP. ST. DAVID'S.

LECTURES ON ANCIENT PHILOSOPHY. See SCIENTIFIC CATALOGUE.

Cambridge Lent Sermons.—SERMONS preached during Lent, 1864, in Great St. Mary's Church, Cambridge. By the BISHOP OF OXFORD, Revs. H. P. LIDDON, T. L. CLAUGHTON, J. R. WOODFORD, Dr. GOULBURN, J. W. BURGON, T. T. CARTER, Dr. PUSEY, Dean HOOK, W. J. BUTLER, Dean GOODWIN. Crown 8vo. 7s. 6d.

Campbell.—Works by JOHN M'LEOD CAMPBELL:—

THE NATURE OF THE ATONEMENT AND ITS RELATION TO REMISSION OF SINS AND ETERNAL LIFE. Third Edition, with an Introduction and Notes. 8vo. 10s. 6d.

Three chapters of this work are devoted to the teaching of Luther on the subject of the Atonement, and to Calvinism, as taught by Dr. Owen and President Edwards, and as recently modified. The remainder is occupied with the different aspects of the Atonement as conceived by the author himself, the object being partly to meet the objections of honest inquirers, but mainly so to reveal the subject in its own light as to render self-evident its adaptation to the spiritual wants of man. Professor Rolleston, in quoting from this book in his address to the Biological Section of the British Association (Liverpool, September, 1870), speaks of it as "the great work of one of the first of living theologians." "Among the first theological treatises of this generation."—Guardian.

CHRIST THE BREAD OF LIFE. An Attempt to give a profitable direction to the present occupation of Thought with Romanism. Second Edition, greatly enlarged. Crown 8vo. 4s. 6d.

In this volume the Doctrines of the Infallibility of the Church and Transubstantiation are regarded as addressed to real inward needs of humanity, and an effort is made to disengage them from the truths whose place they usurp, and to exhibit these truths as adequate to meet human cravings. The aim is, first, to offer help to those who feel the attractions to Romanism too strong to be overcome by direct arguments addressed to sense and reason; and, second, to quicken interest in the Truth itself. "Deserves the most attentive study by all who interest themselves in the predominant religious controversy of the day."—Spectator.

Campbell (J. M'Leod.)—continued.

REMINISCENCES AND REFLECTIONS, referring to his Early Ministry in the Parish of Row, 1825—31. Edited with an Introductory Narrative by his eldest Son, DONALD CAMPBELL, M.A., Chaplain of King's College, London. Crown 8vo. 7s. 6d.

The late Dr. McLeod Campbell was acknowledged to be a man of exceptional gifts and earnestness, and his early life was connected with one of the most exciting, interesting, and important controversies that ever agitated the Church of Scotland. These 'Reminiscences and Reflections,' written during the last year of his life, were mainly intended to place on record thoughts which might prove helpful to others,—and no one was more qualified to give such help to those who are earnestly seeking spiritual truth and peace. The author, in this work, deals with questions of vital moment, in a way that but few are qualified to do.

Canterbury.—THE PRESENT POSITION OF THE CHURCH OF ENGLAND. Seven Addresses delivered to the Clergy and Churchwardens of his Diocese, as his Charge, at his Primary Visitation, 1872. By ARCHIBALD CAMPBELL, Archbishop of Canterbury. Third Edition. 8vo. cloth. 3s. 6d.

The subjects of these Addresses are, I. Lay Co-operation. II. Cathedral Reform. III. and IV. Ecclesiastical Judicature. V. Ecclesiastical Legislation. VI. Missionary Work of the Church. VII. The Church of England in its relation to the Rest of Christendom. There are besides, a number of statistical and illustrative appendices.

Cheyne.—Works by T. K. CHEYNE, M.A., Fellow of Balliol College, Oxford :—

THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical and Critical Introductions and Explanatory Notes. Crown 8vo. 7s. 6d.

The object of this edition is to restore the probable meaning of Isaiah, so far as can be expressed in appropriate English. The basis of the version is the revised translation of 1611, but alterations have been introduced wherever the true sense of the prophecies appeared to require it. The Westminster Review speaks of it as "a piece of

Cheyne (T. K.)—continued.

scholarly work, very carefully and considerately done.” The Academy calls it “a successful attempt to extend a right understanding of this important Old Testament writing.”

NOTES AND CRITICISMS on the HEBREW TEXT OF ISAIAH. Crown 8vo. 2s. 6d.

This work is offered as a slight contribution to a more scientific study of the Old Testament Scriptures. The author aims at completeness, independence, and originality, and constantly endeavours to keep philology distinct from exegesis, to explain the form without pronouncing on the matter. Saad Yah’s Arabic Version in the Bodleian has been referred to, while Walton and Buxtorf have been carefully consulted. The philological works of German critics, especially Ewald and Delitsch, have been anxiously and repeatedly studied. The Academy calls the work “a valuable contribution to the more scientific study of the Old Testament.”

Choice Notes on the Four Gospels, drawn from Old and New Sources. Crown 8vo. 4s. 6d. each Vol. (St. Matthew and St. Mark in one Vol. price 9s.).

These Notes are selected from the Rev. Prebendary Ford’s Illustrations of the Four Gospels, the choice being chiefly confined to those of a more simple and practical character. The plan followed is to go over the Gospels verse by verse, and introduce the remarks, mostly meditative and practical, of one or more noted divines, on the verses selected for illustration.

Church.—SERMONS PREACHED BEFORE the UNIVERSITY OF OXFORD. By the very Rev. R. W. CHURCH, M.A., Dean of St. Paul’s. Second Edition. Crown 8vo. 4s. 6d. *Sermons on the relations between Christianity and the ideas and facts of modern civilized society. The subjects of the various discourses are:—“The Gifts of Civilization,” “Christ’s Words and Christian Society,” “Christ’s Example,” and “Civilization and Religion.” “Thoughtful and masterly... We regard these sermons as a landmark in religious thought. They help us to understand the latent strength of a Christianity that is assailed on all sides.”—Spectator.*

Clay.—THE POWER OF THE KEYS. Sermons preached in Coventry. By the Rev. W. L. CLAY, M.A. Fcap. 8vo. 3s. 6d. *In this work an attempt is made to shew in what sense, and to what extent, the power of the Keys can be exercised by the layman, the Church, and the priest respectively. The Church Review says "the sermons are "in many respects of unusual merit."*

Clergyman's Self-Examination concerning the APOSTLES' CREED. Extra fcap. 8vo. 1s. 6d.

"These Confessions have been written by a clergyman for his own use. They speak of his own unbelief. Possibly they may help some of his brethren, who wish to judge themselves that they may not be ashamed before the Judge of all the earth."

Collects of the Church of England. With a beautifully Coloured Floral Design to each Collect, and Illuminated Cover. Crown 8vo. 12s. Also kept in various styles of morocco. *The distinctive characteristic of this edition is the coloured floral design which accompanies each Collect, and which is generally emblematical of the character of the day or saint to which it is assigned; the flowers which have been selected are such as are likely to be in bloom on the day to which the Collect belongs. "Carefully, indeed livingly drawn and daintily coloured," says the Pall Mall Gazette. The Guardian thinks it "a successful attempt to associate in a natural and unforced manner the flowers of our fields and gardens with the course of the Christian year."*

Cotton.—Works by the late GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta :—

SERMONS PREACHED TO ENGLISH CONGREGATIONS IN INDIA. Crown 8vo. 7s. 6d.

These Sermons are selected from those which were preached between the years 1863 and 1866 to English congregations under the varied circumstances of place and season which an Indian Bishop encounters. "The sermons are models of what sermons should be, not only on account of their practical teachings, but also with regard to the singular felicity with which they are adapted to times, places, and circumstances."—Spectator.

Cotton (G. E. L.)—continued.

EXPOSITORY SERMONS ON THE EPISTLES FOR THE SUNDAYS OF THE CHRISTIAN YEAR. Two Vols. Crown 8vo. 15s.

These two volumes contain in all fifty-seven Sermons. They were all preached at various stations throughout India, and from the nature of the circumstances which called them forth, the varied subjects of which they treat are dealt with in such a manner as is likely to prove acceptable to Christians in general.

Cure.—THE SEVEN WORDS OF CHRIST ON THE CROSS. Sermons preached at St. George's, Bloomsbury. By the Rev. E. CAPEL CURE, M.A. Fcap. 8vo. 3s. 6d.

Of these Sermons the John Bull says, "They are earnest and practical;" the Nonconformist, "The Sermons are beautiful, tender, and instructive;" and the Spectator calls them "A set of really good Sermons."

Curteis.—DISSENT in its RELATION to the CHURCH OF ENGLAND. Eight Lectures preached before the University of Oxford, in the year 1871, on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A., late Fellow and Sub-Rector of Exeter College; Principal of the Lichfield Theological College, and Prebendary of Lichfield Cathedral; Rector of Turweston, Bucks. 8vo. 14s.

In these Bampton Lectures the Author has endeavoured to accomplish three things:—I. To shew those who are in despair at the present divided aspect of Christendom, that from the Apostles' time downwards there has never been an age of the Church without similar internal conflicts; that if well managed, these dissensions may be kept within bounds, and made to minister to the life and movement of the whole polity; but if ill-managed, they are always liable to become a wasting fever instead of a healthy warmth. II. To present materials by which Churchmen might be aided in forming an intelligent and candid judgment as to what precisely these dissenting denominations really are; what it is they do, and what they claim to teach; and why it is they are now combining to bring

the Church of England, if possible, to the ground. III. To point out some few indications of the wonderful and every way deplorable misapprehensions which have clothed the Church of England to their eyes in colours absolutely foreign to her true character; have ascribed to her doctrines absolutely contrary to her meaning; and have interpreted her customs in a way repellant to the Christian Common-sense of her own people.

Davies.—Works by the Rev. J. LLEWELYN DAVIES, M.A., Rector of Christ Church, St. Marylebone, etc. :—

THE WORK OF CHRIST ; or, the World Reconciled to God. With a Preface on the Atonement Controversy. Fcap. 8vo. 6s.

The reader will here find, amongst others, sermons on “The forgiveness of sins,” “Christ dying for men,” “Sacrifice,” “The Example of Christ,” “The Baptism of Christ,” “The Temptation of Christ,” “Love, Divine and Human,” “Creation by the Word,” “Holy Seasons,” and “The Coming of the Son of Man.” The Preface is devoted to shewing that certain popular theories of the Atonement are opposed to the moral sense of mankind, and are not imposed on Christians by statements either in the Old or New Testaments.

SERMONS on the MANIFESTATION OF THE SON OF GOD. With a Preface addressed to Laymen on the present Position of the Clergy of the Church of England ; and an Appendix on the Testimony of Scripture and the Church as to the possibility of Pardon in the Future State. Fcap. 8vo. 6s. 6d.

The Preface to this work is mainly occupied with the distinction between the essential and non-essential elements of the Christian faith, proving that the central religious controversy of the day relates, not, as many suppose, to such questions as the Inspiration of Scripture, but to the profounder question, whether the Son of God actually has been manifested in the person of Jesus of Nazareth. The grounds on which the Christian bases his faith are also examined. In the Appendix the testimony of the Bible and the Anglican formularies as to the possibility of pardon in the future

Davies (Rev. J. Llewelyn)—continued.

state is investigated. The sermons, of which the body of the work is composed, treat of the great principles revealed in the words and acts of Jesus. "This volume, both in its substance, prefix, and suffix, represents the noblest type of theology now preached in the English Church."—*Spectator*.

BAPTISM, CONFIRMATION, AND THE LORD'S SUPPER, as Interpreted by their Outward Signs. Three Expository Addresses for Parochial use. Fcap. 8vo., limp cloth. 1s. 6d.

The method adapted in these addresses is to set forth the natural and historical meaning of the signs of the two Sacraments and of Confirmation, and thus to arrive at the spiritual realities which they symbolize. The work touches on all the principal elements of a Christian man's faith.

THE EPISTLES of ST. PAUL TO THE EPHESIANS, THE COLOSSIANS, and PHILEMON. With Introductions and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles. 8vo. 7s. 6d.

The chief aim of the translations and notes in the present volume is simply to bring out as accurately as possible the apostle's meaning. The General Introduction, treats mainly of the time and circumstances in which Paul is believed to have written these Epistles. To each Epistle there is a special critical introduction.

MORALITY ACCORDING TO THE SACRAMENT OF THE LORD'S SUPPER. Crown 8vo. 3s. 6d.

These discourses were preached before the University of Cambridge. They form a continuous exposition, and are directed mainly against the two-fold danger which at present threatens the Church—the tendency, on the one hand, to regard Morality as independent of Religion, and, on the other, to ignore the fact that Religion finds its proper sphere and criterion in the moral life.

Davies (Rev. J. Llewelyn)—*continued.*

THE GOSPEL and MODERN LIFE. Sermons on some of the Difficulties of the Present Day, with a Preface on a Recent Phase of Deism. Extra fcap. 8vo. 6s.

The “recent phase of Deism” examined in the preface to this volume is that professed by the “Pall Mall Gazette”—that in the sphere of Religion there are one or two “probable suppositions,” but nothing more. The writer starts with an assumption that mankind are under a Divine discipline, and in the light of this conviction passes under review the leading religious problems which perplex thoughtful minds of the present day. Amongst other subjects examined are—“Christ and Modern Knowledge,” “Humanity and the Trinity,” “Nature,” “Religion,” “Conscience,” “Human Corruption,” and “Human Holiness.” “There is probably no writer in the Church fairer or more thoroughly worth listening to than Mr. Llewellyn Davies, and this book will do more than sustain his already high reputation.”—Globe.

De Teissier.—Works by G. F. DE TEISSIER, B.D.:—

VILLAGE SERMONS, FIRST SERIES. Crown 8vo. 9s.

This volume contains fifty-four short Sermons, embracing many subjects of practical importance to all Christians. The Guardian says they are “a little too scholarlike in style for a country village, but sound and practical.”

VILLAGE SERMONS, SECOND SERIES. Crown 8vo. 8s. 6d.

“This second volume of Parochial Sermons is given to the public in the humble hope that it may afford many seasonable thoughts for such as are Mourners in Zion.” There are in all fifty-two Sermons embracing a wide variety of subjects connected with Christian faith and practice.

THE HOUSE OF PRAYER; or, a Practical Exposition of the Order for Morning and Evening Prayer in the Church of England. 18mo. extra cloth. 4s. 6d.

“There is in these addresses to the Christian reader,” says the Introduction, “an attempt to set forth the devotional spirit of our Church

in her daily forms of Morning and Evening Prayer, by shewing how all the parts of them may have a just bearing upon Christian practice, and so may have a deep influence upon the conduct of all our honest worshippers, under every possible relation and circumstance of life." "For a certain devout tenderness of feeling and religious earnestness of purpose, this little book of Mr. De Teissier's is really noteworthy; and it is a book which grows upon you very much when you read it."—Literary Churchman.

Ecce Homo. A SURVEY OF THE LIFE AND WORK OF JESUS CHRIST. 23rd Thousand. Crown 8vo. 6s.

"A very original and remarkable book, full of striking thought and delicate perception; a book which has realised with wonderful vigour and freshness the historical magnitude of Christ's work, and which here and there gives us readings of the finest kind of the probable motive of His individual words and actions."—Spectator.
 "The best and most established believer will find it adding some fresh buttresses to his faith."—Literary Churchman. "If we have not misunderstood him, we have before us a writer who has a right to claim deference from those who think deepest and know most."—Guardian.

Faber.—SERMONS AT A NEW SCHOOL. By the Rev. ARTHUR FABER, M.A., Head Master of Malvern College. Cr. 8vo. [Immediately.

Farrar.—Works by the Rev. F. W. FARRAR, M.A., F.R.S., Head Master of Marlborough College, and Hon. Chaplain to the Queen:—

THE FALL OF MAN, AND OTHER SERMONS. Second and Cheaper Edition. Extra scap. 8vo. 4s. 6d.

This volume contains twenty Sermons. No attempt is made in these sermons to develope a system of doctrine. In each discourse some one aspect of truth is taken up, the chief object being to point out its bearings on practical religious life. The Nonconformist says of these Sermons,—“Mr. Farrar's Sermons are almost perfect specimens of one type of Sermons, which we may concisely call

Farrar (Rev. F. W.)—continued.

beautiful. The style of expression is beautiful—there is beauty in the thoughts, the illustrations, the allusions—they are expressive of genuinely beautiful perceptions and feelings.” The British Quarterly says,—“Ability, eloquence, scholarship, and practical usefulness, are in these Sermons combined in a very unusual degree.”

THE WITNESS OF HISTORY TO CHRIST. Being the Hulsean Lectures for 1870. New Edition. Crown 8vo. 5s.

The copious notes contain many references which will be found of great use to the enquiring student. The following are the subjects of the Five Lectures:—I. “The Antecedent Credibility of the Miraculous.” II. “The Adequacy of the Gospel Records.” III. “The Victories of Christianity.” IV. “Christianity and the Individual.” V. “Christianity and the Race.” The subjects of the four Appendices are:—A. “The Diversity of Christian Evidences.” B. “Confucius.” C. “Buddha.” D. “Comte.”

SEEKERS AFTER GOD. The Lives of Seneca, Epictetus, and Marcus Aurelius. See SUNDAY LIBRARY at end of Catalogue.**Fellowship: LETTERS ADDRESSED TO MY SISTER MOURNERS.** Fcap. 8vo. cloth gilt. 3s. 6d.

“A beautiful little volume, written with genuine feeling, good taste, and a right appreciation of the teaching of Scripture relative to sorrow and suffering.”—Nonconformist. “A very touching, and at the same time a very sensible book. It breathes throughout the truest Christian spirit.”—Contemporary Review.

Forbes.—THE VOICE OF GOD IN THE PSALMS.

By GRANVILLE FORBES, Rector of Broughton. Cr. 8vo. 6s. 6d.

This volume contains a connected series of twenty Sermons, divided into three parts, the two first parts being Introductory. Part I. treats of the “Ground of Faith,” and consists of four Sermons on “Faith in God,” “God’s Voice within us,” “Faith in God the Ground of Faith in the Bible,” and “God’s Voice in the Bible.” Part II. treats of “The Voice of God in the Law and the Prophets,” on which there are four Sermons; and Part III., occupying the

greater part of the volume, deals with "The Voice of God in the Psalms," and consists of twelve Sermons. The last Sermon is on "The Voice of God in History."

Gifford.—THE GLORY OF GOD IN MAN. By E. H. GIFFORD, D.D. Fcap. 8vo., cloth. 3s. 6d.

"The sermons are short, thoughtful, and earnest discussions of the weighty matter involved in the subjects of them."—Journal of Sacred Literature.

Golden Treasury Psalter. See p. 50.

Hardwick.—Works by the Ven. ARCHDEACON HARDWICK : CHRIST AND OTHER MASTERS. A Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. New Edition, revised, and a Prefatory Memoir by the Rev. FRANCIS PROCTER, M.A. Two vols. crown 8vo. 15s.

After several introductory chapters dealing with the religious tendencies of the present age, the unity of the human race, and the characteristics of Religion under the Old Testament, the Author proceeds to consider the Religions of India, China, America, Oceanica, Egypt, and Medo-Persia. The history and characteristics of these Religions are examined, and an effort is made to bring out the points of difference and affinity between them and Christianity. The object is to establish the perfect adaptation of the latter faith to human nature in all its phases and at all times. "The plan of the work is boldly and almost nobly conceived... We commend the work to the perusal of all those who take interest in the study of ancient mythology, without losing their reverence for the supreme authority of the oracles of the living God."—Christian Observer.

A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. From Gregory the Great to the Excommunication of Luther, Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps constructed for this work by A. KEITH JOHNSTON. Third Edition. Crown 8vo. 10s. 6d.

Although the ground-plan of this treatise coincides in many points

Hardwick (Archd.)—continued.

with that of the colossal work of Schröckh, yet in arranging the materials a very different course has frequently been pursued. With regard to his opinions the late author avowed distinctly that he construed history with the specific prepossessions of an Englishman and a member of the English Church. The reader is constantly referred to the authorities, both original and critical, on which the statements are founded. For this edition Professor Stubbs has carefully revised both text and notes, making such corrections of facts, dates, and the like as the results of recent research warrant. The doctrinal, historical, and generally speculative views of the late author have been preserved intact. "As a Manual for the student of ecclesiastical history in the Middle Ages, we know no English work which can be compared to Mr. Hardwick's book."

—Guardian.

A HISTORY of the CHRISTIAN CHURCH DURING THE REFORMATION. New Edition, revised by Professor STUBBS. Crown 8vo. 10s. 6d.

This volume is intended as a sequel and companion to the "History of the Christian Church during the Middle Age." The author's earnest wish has been to give the reader a trustworthy version of those stirring incidents which mark the Reformation period, without relinquishing his former claim to characterise peculiar systems, persons, and events according to the shades and colours they assume, when contemplated from an English point of view, and by a member of the Church of England.

Hervey.—THE GENEALOGIES OF OUR LORD AND SAVIOUR JESUS CHRIST, as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other, and shown to be in harmony with the true Chronology of the Times. By Lord ARTHUR HERVEY, Bishop of Bath and Wells. 8vo. 10s. 6d.

The difficulties and importance of the subject are first stated, the three main points of inquiry being clearly brought out. The Author then proceeds to shew that the genealogies of St. Matthew's and St. Luke's Gospels are both genealogies of Joseph, and examines the principle on which they are framed. In the following chapters the remaining aspects of the subject are exhaustively investigated.

Hymni Ecclesiæ.—Fc ap. 8vo. 7s. 6d.

A selection of Latin Hymns of the Mediæval Church, containing selections from the Paris Breviary, and the Breviaries of Rome, Salisbury, and York. The selection is confined to such holy days and seasons as are recognised by the Church of England, and to special events or things recorded in Scripture. This collection was edited by Dr. Newman while he lived at Oxford.

Kempis, Thos. A. — DE IMITATIONE CHRISTI.

LIBRI IV. Borders in the Ancient Style, after Holbein, Durer, and other Old Masters, containing Dances of Death, Acts of Mercy, Emblems, and a variety of curious ornamentations. In white cloth, extra gilt. 7s. 6d.

The original Latin text has been here faithfully reproduced. The Spectator says of this edition, it “has many solid merits, and is perfect in its way.” While the Athenæum says, “The whole work is admirable; some of the figure compositions have extraordinary merit.”

Kingsley.—Works by the Rev. CHARLES KINGSLEY, M.A., Rector of Eversley, and Canon of Chester. (For other Works by the same author, see HISTORICAL and BELLES LETTRES CATALOGUES).

The high merits of Mr. Kingsley's Sermons are acknowledged. Whether preached to the rustic audience of a village Church or to the princely congregation of the Chapel Royal, these Sermons are invariably characterized by intense earnestness and magnanimity, combined with genuine charity and winning tenderness; the style is always clear, simple, and unaffectedly natural, abounding in beautiful illustration, the fruit of a rich fancy and a cultivated taste. They are emphatically practical.

THE WATER OF LIFE, AND OTHER SERMONS.
Second Edition. Fcap. 8vo. 3s. 6d.

This volume contains twenty-one Sermons preached at various places —Westminster Abbey, Chapel Royal, before the Queen at Windsor, etc. The following are a few of the titles:—“The Water of Life;” “The Wages of Sin;” “The Battle of Life;” “Ruth;” “Friend-

Kingsley (Rev. C.)—continued.

ship, or David and Jonathan; "Progress;" "Faith;" "The Meteor Shower" (1866); "Cholera" (1866); "The God of Nature."

VILLAGE SERMONS. Seventh Edition. Fcap. 8vo. 3s. 6d.

The following are a few of the titles of these Sermons:—"God's World;" "Religion not Godliness;" "Self-Destruction;" "Hell on Earth;" "Noah's Justice;" "Our Father in Heaven;" "The Transfiguration;" "The Crucifixion;" "The Resurrection;" "Improvement;" "On Books;" "The Courage of the Saviour."

THE GOSPEL OF THE PENTATEUCH. Second Edition. Fcap. 8vo. 3s. 6d.

This volume consists of eighteen Sermons on passages taken from the Pentateuch. They are dedicated to Dean Stanley out of gratitude for his Lectures on the Jewish Church, under the influence and in the spirit of which they were written. "With your book in my hand," Mr. Kingsley says in his Preface, "I have tried to write a few plain Sermons, telling plain people what they will find in the Pentateuch. I have told them that they will find in the Bible, and in no other ancient book, that living working God, whom their reason and conscience demand; and that they will find that He is none other than Jesus Christ our Lord."

GOOD NEWS OF GOD. Fourth Edition. Fcap. 8vo. 3s. 6d.

This volume contains thirty-nine short Sermons, preached in the ordinary course of the author's parochial ministrations. A few of the titles are—"The Beatific Vision;" "The Life of God;" "The Song of the Three Children;" "Worship;" "De Profundis;" "The Race of Life;" "Heroes and Heroines;" "Music;" "Christ's Boyhood;" "Human Nature;" "True Prudence;" "The Temper of Christ;" "Our Deserts;" "The Loftiness of God."

SERMONS FOR THE TIMES. Third Edition. Fcap. 8vo. 3s. 6d.

Here are twenty-two Sermons, all bearing more or less on the every-

Kingsley (Rev. C.)—continued.

day life of the present day, including such subjects as these:—“Fathers and Children;” “A Good Conscience;” “Names;” “Sponsorship;” “Duty and Superstition;” “England’s Strength;” “The Lord’s Prayer;” “Shame;” “Forgiveness;” “The True Gentleman;” “Public Spirit.”

TOWN AND COUNTRY SERMONS. Second Edition.
Extra fcap. 8vo. 3s. 6d.

Some of these Sermons were preached before the Queen, and some in the performance of the writer’s ordinary parochial duty. There are thirty-nine in all, under such titles as the following:—“How to keep Passion-Week;” “A Soldier’s Training;” “Turning-points;” “Work;” “The Rock of Ages;” “The Loftiness of Humility;” “The Central Sun;” “Ev Tovtō Nika;” “The Eternal Manhood;” “Hypocrisy;” “The Wrath of Love.” Of these Sermons the Nonconformist says, “They are warm with the fervour of the preacher’s own heart, and strong from the force of his own convictions. There is nowhere an attempt at display, and the clearness and simplicity of the style make them suitable for the youngest or most unintelligent of his hearers.”

SERMONS on NATIONAL SUBJECTS. Second Edition.
Fcap. 8vo. 3s. 6d.

THE KING OF THE EARTH, and other Sermons,
a Second Series of Sermons on National Subjects. Second
Edition. Fcap. 8vo. 3s. 6d.

The following extract from the Preface to the 2nd Series will explain the preacher’s aim in these Sermons:—“I have tried.....to proclaim the Lord Jesus Christ, as the Scriptures, both in their strictest letter and in their general method, from Genesis to Revelation, seem to me to proclaim Him; not merely as the Saviour of a few elect souls, but as the light and life of every human being who enters into the world; as the source of all reason, strength, and virtue in heathen or in Christian; as the King and Ruler of

Kingsley (Rev. C.)—continued.

the whole universe, and of every nation, family, and man on earth; as the Redeemer of the whole earth and the whole human race..... His death, as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, by which God is reconciled to the whole human race.

DISCIPLINE, AND OTHER SERMONS. Fcp. 8vo. 3s. 6d.

Herein are twenty-four Sermons preached on various occasions, some of them of a public nature—at the Volunteer Camp, Wimbledon, before the Prince of Wales at Sandringham, at Wellington College, etc. A few of the titles are—“Discipline” (to Volunteers); “Prayer and Science;” “False Civilization;” “The End of Religion;” “The Humanity of God;” “God’s World;” “Self-Help;” “Toleration;” “The Likeness of God.” This volume the Nonconformist calls,—“Eminently practical and appropriate Earnest stirring words.” The Guardian says,—“There is much thought, tenderness, and devoutness of spirit in these Sermons, and some of them are models both in matter and expression.”

DAVID. FOUR SERMONS: David’s Weakness—David’s Strength—David’s Anger—David’s Deserts. Fcap. 8vo. 2s. 6d.

These four Sermons were preached before the University of Cambridge, and are specially addressed to young men. Their titles are,—“David’s Weakness;” “David’s Strength;” “David’s Anger;” “David’s Deserts.” The Freeman says—“Every paragraph glows with manly energy, delivers straightforward practical truths, in a vigorous, sometimes even passionate way, and exhibits an intense sympathy with everything honest, pure, and noble.”

Lightfoot.—Works by J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity in the University of Cambridge; Canon of St. Paul’s.**ST. PAUL’S EPISTLE TO THE GALATIANS.** A Revised Text, with Introduction, Notes, and Dissertations. Third Edition, revised. 8vo. cloth. 12s.

The subjects treated in the Introduction are—the Galatian people, the

Lightfoot (Dr. J. B.)—continued.

Churches of Galatia, the date and genuineness of the Epistle, and its character and contents. The dissertations discuss the question whether the Galatians were Celts or Tartars, and the whole subject of “The Brethren of the Lord,” and “St. Paul and the Three.” While the Author’s object has been to make this commentary generally complete, he has paid special attention to everything relating to St. Paul’s personal history and his intercourse with the Apostles and Church of the Circumcision, as it is this feature in the Epistle to the Galatians which has given it an overwhelming interest in recent theological controversy. The Spectator says “there is no commentator at once of sounder judgment and more liberal than Dr. Lightfoot.”

ST. PAUL’S EPISTLE TO THE PHILIPPIANS. A Revised Text, with Introduction, Notes, and Dissertations. Second Edition. 8vo. 12s.

The plan of this volume is the same as that of “The Epistle to the Galatians.” The Introduction deals with the following subjects:—“St. Paul in Rome,” “Order of the Epistles of the Captivity,” “The Church of Philippi,” “Character and Contents of the Epistle,” and its genuineness. The Dissertations are on “The Christian Ministry,” “St. Paul and Seneca,” and “The Letters of Paul and Seneca.” “No commentary in the English language can be compared with it in regard to fulness of information, exact scholarship, and laboured attempts to settle everything about the epistle on a solid foundation.”—Athenaeum. “Its author blends large and varied learning with a style as bright and easy, as telling and artistic, as that of our most accomplished essayists.”—Non-conformist.

ST. CLEMENT OF ROME, THE TWO EPISTLES TO THE CORINTHIANS. A Revised Text, with Introduction and Notes. 8vo. 8s. 6d.

This volume is the first part of a complete edition of the Apostolic Fathers. The Introductions deal with the questions of the genuineness and authenticity of the Epistles, discuss their date and character,

Lightfoot (Dr. J. B.)—continued.

and analyse their contents. An account is also given of all the different epistles which bear the name of Clement of Rome. “By far the most copiously annotated edition of St. Clement which we yet possess, and the most convenient in every way for the English reader.”—Guardian.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. Second Edition. Crown 8vo. 6s.

The Author begins with a few words on S. Jerome’s revision of the Latin Bible, and then goes on to shew in detail the necessity for a fresh revision of the authorized version on the following grounds:—
1. False Readings. 2. Artificial distinctions created. 3. Real distinctions obliterated. 4. Faults of Grammar. 5. Faults of Lexicography. 6. Treatment of Proper Names, official titles, etc. 7. Archaisms, defects in the English, errors of the press, etc.
The volume is completed by (1) an elaborate appendix on the words ἐπιούσιος and περιούσιος, (2) a table of passages of Scripture quoted, and (3) a general index. “The book is marked by careful scholarship, familiarity with the subject, sobriety, and circumspection.”—Athenæum.
 “It abounds with evidence of the most extensive learning, and of a masterly familiarity with the best results of modern Greek scholarship.”—Standard.

Luckock.—THE TABLES OF STONE. A Course of Sermons preached in All Saints’ Church, Cambridge, by H. M. LUCKOCK, M.A., Vicar. Fcap. 8vo. 3s. 6d.

Sermons illustrative of the great principles of morality, mostly based on texts from the New Testament Scriptures.

Maclarens.—SERMONS PREACHED at MANCHESTER.

By ALEXANDER MACLAREN. Third Edition. Fcap. 8vo. 4s. 6d.

These Sermons, twenty-four in number, are well known for the freshness and vigour of their thought, and the wealth of imagination they display. They represent no special school, but deal with the broad principles of Christian truth, especially in their bearing on

Maclare (A.)—continued.

practical, every day life. A few of the titles are:—“The Stone of Stumbling,” “Love and Forgiveness,” “The Living Dead,” “Memory in Another World,” “Faith in Christ,” “Love and Fear,” “The Choice of Wisdom,” “The Food of the World.”

A SECOND SERIES OF SERMONS. Second Edition.
Fcap. 8vo. 4s. 6d.

This 2nd Series, consisting of nineteen Sermons, are marked by the same characteristics as the 1st. The Spectator characterises them as “vigorous in style, full of thought, rich in illustration, and in an unusual degree interesting.”

Maclear.—Works by G. F. MACLEAR, D.D., Head Master of King's College School :—

A CLASS-BOOK OF OLD TESTAMENT HISTORY.
With Four Maps. Sixth Edition. 18mo. 4s. 6d.

“The present volume,” says the Preface, “forms a Class-Book of Old Testament History from the Earliest Times to those of Ezra and Nehemiah. In its preparation the most recent authorities have been consulted, and wherever it has appeared useful, Notes have been subjoined illustrative of the Text, and, for the sake of more advanced students, references added to larger works. The Index has been so arranged as to form a concise Dictionary of the Persons and Places mentioned in the course of the Narrative.” The Maps, prepared by Stanford, materially add to the value and usefulness of the book. The British Quarterly Review calls it “A careful and elaborate, though brief compendium of all that modern research has done for the illustration of the Old Testament. We know of no work which contains so much important information in so small a compass.”

A CLASS-BOOK OF NEW TESTAMENT HISTORY.
Including the Connexion of the Old and New Testament. Fourth Edition. 18mo. 5s. 6d.

The present volume forms a sequel to the Author's Class-Book of Old Testament History, and continues the narrative to the close of

Maclear (G. F.)—continued.

St. Paul's second imprisonment at Rome. It is marked by the same characteristics as the former work, and it is hoped that it may prove at once a useful Class-Book and a convenient companion to the study of the Greek Testament. The work is divided into three Books—I. *The Connection between the Old and New Testaments.* II. *The Gospel History.* III. *The Apostolic History.* In the Appendix are given Chronological Tables. The Clerical Journal says, “It is not often that such an amount of useful and interesting matter on biblical subjects, is found in so convenient and small a compass, as in this well-arranged volume.”

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. Second Edition. 18mo. cloth. 2s. 6d.

The present work is intended as a sequel to the two preceding books. “Like them, it is furnished with notes and references to larger works, and it is hoped that it may be found, especially in the higher forms of our Public Schools, to supply a suitable manual of instruction in the chief doctrines of our Church, and a useful help in the preparation of Candidates for Confirmation.” The Author goes over the Church Catechism clause by clause, and gives all needful explanation and illustration, doctrinal, practical, and historical; the Notes make the work especially valuable to the student and clergyman. Appended are a General Index, an Index of Greek and Latin Words, and an Index of the Words explained throughout the book. The Literary Churchman says, “It is indeed the work of a scholar and divine, and as such, though extremely simple, it is also extremely instructive. There are few clergy who would not find it useful in preparing candidates for Confirmation; and there are not a few who would find it useful to themselves as well.”

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs for Junior Classes and Schools. Second Edition. 18mo. 6d.

This is an epitome of the larger Class-book, meant for junior students and elementary classes. The book has been carefully condensed, so

Maclear (G. F.)—continued.

as to contain clearly and fully, the most important part of the contents of the larger book. Like it the present Manual is subdivided into five parts, each part into a number of short chapters, one or more of which might form a suitable lesson, and each chapter is subdivided in a number of sections, each with a prominent title indicative of its contents. It will be found a valuable Manual to all who are concerned with the religious training of children.

A SHILLING-BOOK of OLD TESTAMENT HISTORY.
18mo. cloth limp. 1s.

This Manual bears the same relation to the larger Old Testament History, that the book just mentioned does to the larger work on the Catechism. As in it, the small-type notes have been omitted, and a clear and full epitome given of the larger work. It consists of Ten Books, divided into short chapters, and subdivided into sections, each section treating of a single episode in the history, the title of which is given in bold type. The Map is clearly printed, and not overcrowded with names.

A SHILLING-BOOK of NEW TESTAMENT HISTORY.
18mo. cloth limp. 1s.

This bears the same relation to the larger New Testament History that the work just mentioned has to the large Old Testament History, and is marked by similar characteristics.

THE ORDER OF CONFIRMATION. A Sequel to the Class-Book of the Church Catechism, with Prayers and Collects.
18mo. 3d.

The Order of Confirmation is given in full, after which the Manual is divided into seven brief chapters:—I. “The Meaning of Confirmation.” II. “The Origin of Confirmation.” III., IV., V. “The Order of Confirmation,” treating, (1) of “The Interrogation and Answer,” (2) “The Laying on of Hands,” (3) “The Prayers and Benediction,” VI. “The Holy Communion.” Chapter VII. consists of a few suitable Prayers and

Maclear (G. F.)—continued.

Collects intended to be used by the candidate during the days of preparation for Confirmation. The Literary Churchman calls it “An admirable Manual. Thoroughly sound, clear, and complete in its teaching, with some good, clear, personal advice as to Holy Communion, and a good selection of prayers and collects for those preparing for Confirmation.”

Macmillan.—Works by the Rev. HUGH MACMILLAN. (For other Works by the same Author, see CATALOGUE OF TRAVELS and SCIENTIFIC CATALOGUE).

THE TRUE VINE; or, the Analogies of our Lord's Allegory. Second Edition. Globe 8vo. 6s.

This work is not merely an exposition of the fifteenth chapter of St. John's Gospel, but also a general parable of spiritual truth from the world of plants. It describes a few of the points in which the varied realm of vegetable life comes into contact with the higher spiritual realm, and shews how rich a field of promise lies before the analogical mind in this direction. The majority of the analogies are derived from the grape-vine; but the whole range of the vegetable kingdom is laid under contribution for appropriate illustration. Indeed, Mr. Macmillan has brought into his service many of the results of recent scientific and historic research and biblical criticism; as well as the discoveries of travellers ancient and modern. The work will thus be found not only admirably suited for devotional reading, but also full of valuable and varied instruction. The Nonconformist says, “It abounds in exquisite bits of description, and in striking facts clearly stated.” The British Quarterly says, “Readers and preachers who are unscientific will find many of his illustrations as valuable as they are beautiful.”

BIBLE TEACHINGS IN NATURE. Seventh Edition. Globe 8vo. 6s.

In this volume the author has endeavoured to shew that the teaching of nature and the teaching of the Bible are directed to the same great end; that the Bible contains the spiritual truths which are

Macmillan (H.)—continued.

necessary to make us wise unto salvation, and the objects and scenes of nature are the pictures by which these truths are illustrated. The first eight chapters describe, as it were, the exterior appearance of nature's temple—the gorgeous, many-coloured curtain hanging before the shrine. The last seven chapters bring us into the interior—the holy place, where is seen the very core of symbolical ordinances. “He has made the world more beautiful to us, and unsealed our ears to voices of praise and messages of love that might otherwise have been unheard.”—British Quarterly Review. “Mr. Macmillan has produced a book which may be fitly described as one of the happiest efforts for enlisting physical science in the direct service of religion.”—Guardian.

THE MINISTRY OF NATURE. Second Edition. Globe Svo. 6s.

Mr. Macmillan believes that nature has a spiritual as well as a material side,—that she exists not only for the natural uses of the body, but also for the sustenance of the life of the soul. This higher ministry, the author believes, explains all the beauty and wonder of the world, which would often be superfluous or extravagant. In this volume of fourteen chapters the Author attempts to interpret Nature on her religious side in accordance with the most recent discoveries of physical science, and to shew how much greater significance is imparted to many passages of Scripture and many doctrines of Christianity when looked at in the light of these discoveries. Instead of regarding Physical Science as antagonistic to Christianity, the Author believes and seeks to shew that every new discovery tends more strongly to prove that Nature and the Bible have One Author. “Whether the reader agree or not with his conclusions, he will acknowledge he is in the presence of an original and thoughtful writer.”—Pall Mall Gazette. “There is no class of educated men and women that will not profit by these essays.”—Standard.

M'Cosh.—For Works by JAMES MCCOSH, LL.D., President of Princeton College, New Jersey, U.S., see PHILOSOPHICAL CATALOGUE.

Maurice.—Works by the late Rev. F. DENISON MAURICE, M.A., Professor of Moral Philosophy in the University of Cambridge.

- Professor Maurice's Works are recognized as having made a deep impression on modern theology. With whatever subject he dealt he tried to look at it in its bearing on living men and their everyday surroundings, and faced unshrinkingly the difficulties which occur to ordinary earnest thinkers in a manner that showed he had intense sympathy with all that concerns humanity. By all who wish to understand the various drifts of thought during the present century, Mr. Maurice's works must be studied. An intimate friend of Mr. Maurice's, one who has carefully studied all his works, and had besides many opportunities of knowing the Author's opinions, in speaking of his so-called "obscurity," ascribes it to "the never-failing assumption that God is really moving, teaching and acting; and that the writer's business is not so much to state something for the reader's benefit, as to apprehend what God is saying or doing." The Spectator says—"Few of those of our own generation whose names will live in English history or literature have exerted so profound and so permanent an influence as Mr. Maurice."

THE PATRIARCHS AND LAWGIVERS OF THE OLD TESTAMENT. Third and Cheaper Edition. Crown 8vo. 5s.

The Nineteen Discourses contained in this volume were preached in the chapel of Lincoln's Inn during the year 1851. The texts are taken from the books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, and Samuel, and involve some of the most interesting biblical topics discussed in recent times.

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. Third Edition, with new Preface. Crown 8vo. 10s. 6d.

The previous work brings down Old Testament history to the time of Samuel. The Sermons contained in the present volume—twenty-seven in number, coming down to the time of Ezekiel—though they

Maurice (F. D.)—continued.

commence at that point are distinct in their subject and treatment. Mr. Maurice, in the spirit which animated the compilers of the Church Lessons, has in these Sermons regarded the Prophets more as preachers of righteousness than as mere predictors—an aspect of their lives which, he thinks, has been greatly overlooked in our day, and than which, there is none we have more need to contemplate. He has found that the Old Testament Prophets, taken in their simple natural sense, clear up many of the difficulties which beset us in the daily work of life; make the past intelligible, the present endurable, and the future real and hopeful.

THE GOSPEL OF THE KINGDOM OF HEAVEN.

A Series of Lectures on the Gospel of St. Luke. Crown 8vo. 9s.

Mr. Maurice, in his Preface to these Twenty-eight Lectures, says, —“In these Lectures I have endeavoured to ascertain what is told us respecting the life of Jesus by one of those Evangelists who proclaim Him to be the Christ, who says that He did come from a Father, that He did baptize with the Holy Spirit, that He did rise from the dead. I have chosen the one who is most directly connected with the later history of the Church, who was not an Apostle, who professedly wrote for the use of a man already instructed in the faith of the Apostles. I have followed the course of the writer’s narrative, not changing it under any pretext. I have adhered to his phraseology, striving to avoid the substitution of any other for his.”

THE GOSPEL OF ST. JOHN. A Series of Discourses.

Third and Cheaper Edition. Crown 8vo. 6s.

These Discourses, twenty-eight in number, are of a nature similar to those on the Gospel of St. Luke, and will be found to render valuable assistance to any one anxious to understand the Gospel of the beloved disciple, so different in many respects from those of the other three Evangelists. Appended are eleven notes illustrating various points which occur throughout the discourses. The Literary Churchman thus speaks of this volume:—“Thorough honesty, reverence, and deep thought pervade the work, which is every way

Maurice (F. D.)—continued.

solid and philosophical, as well as theological, and abounding with suggestions which the patient student may draw out more at length for himself."

THE EPISTLES OF ST. JOHN. A Series of Lectures on Christian Ethics. Second and Cheaper Edition. Cr. 8vo. 6s.

These Lectures on Christian Ethics were delivered to the students of the Working Men's College, Great Ormond Street, London, on a series of Sunday mornings. There are twenty Lectures in all, founded on various texts taken from the Epistles of St. John, which abound in passages bearing directly on the conduct of life, the duty of men to God and to each other. It will be found that a very complete system of practical morality is developed in this volume, in which the most important points in Ethics are set forth in an unconventional and interesting manner. Mr. Maurice believes that the question in which we are most interested, the question which most affects our studies and our daily lives, is the question, whether there is a foundation for human morality, or whether it is dependent upon the opinions and fashions of different ages and countries. This important question will be found amply and fairly discussed in this volume, which the National Review calls "Mr. Maurice's most effective and instructive work. He is peculiarly fitted by the constitution of his mind, to throw light on St. John's writings." Appended is a note on "Positivism and its Teacher."

EXPOSITORY SERMONS ON THE PRAYER-BOOK.

The Prayer-book considered especially in reference to the Romish System. Second Edition. Fcap. 8vo. 5s. 6d.

After an Introductory Sermon, Mr. Maurice goes over the various parts of the Church Service, expounds in eighteen Sermons, their intention and significance, and shews how appropriate they are as expressions of the deepest longings and wants of all classes of men.

LECTURES ON THE APOCALYPSE, or Book of the Revelation of St. John the Divine. Crown 8vo. 10s. 6d.

These Twenty-three Lectures on what is generally regarded as the most

Maurice (F. D.)—continued.

mysterious Book in the Bible, do not demand that extensive knowledge of ancient or modern history which it is necessary to possess to be able to judge of most modern commentaries on Prophecy. Mr. Maurice, instead of trying to find far-fetched allusions to great historical events in the distant future, endeavours to discover the plain, literal, obvious meaning of the words of the writer, and shews that as a rule these refer to events contemporaneous with or immediately succeeding the time when the book was written. At the same time he shews the applicability of the contents of the book to the circumstances of the present day and of all times. “Never,” says the Nonconformist, “has Mr. Maurice been more reverent, more careful for the letter of the Scripture, more discerning of the purpose of the Spirit, or more sober and practical in his teaching, than in this volume on the Apocalypse.”

WHAT IS REVELATION? A Series of Sermons on the Epiphany; to which are added, Letters to a Theological Student on the Bampton Lectures of Mr. Mansel. Crown 8vo. 10s. 6d.

Both Sermons and Letters were called forth by the doctrine maintained by Mr. Mansel in his Bampton Lectures, that Revelation cannot be a direct Manifestation of the Infinite Nature of God. Mr. Maurice maintains the opposite doctrine, and in his Sermons explains why, in spite of the high authorities on the other side, he must still assert the principle which he discovers in the Services of the Church and throughout the Bible. In the Letters to a Student of Theology, he has followed out all Mr. Mansel's Statements and Arguments step by step. The Nonconformist says, “There will be found ample materials to stimulate Christian faith and earnestness, to quicken and give tenderness to charity, and to vivify conceptions of the ‘things not seen which are eternal.’”

SEQUEL TO THE INQUIRY, “WHAT IS REVELATION?” Letters in Reply to Mr. Mansel's Examination of “Strictures on the Bampton Lectures.” Crown 8vo. 6s.

This, as the title indicates, was called forth by Mr. Mansel's Examination of Mr. Maurice's Strictures on his doctrine of the Infinite.

Maurice (F. D.)—continued.

THEOLOGICAL ESSAYS. Third Edition. Crown 8vo.
10s. 6d.

“The book,” says Mr. Maurice, “expresses thoughts which have been working in my mind for years; the method of it has not been adopted carelessly; even the composition has undergone frequent revision.” There are seventeen Essays in all, and although meant primarily for Unitarians, to quote the words of the Clerical Journal, “it leaves untouched scarcely any topic which is in agitation in the religious world; scarcely a moot point between our various sects; scarcely a plot of debateable ground between Christians and Infidels, between Romanists and Protestants, between Socinians and other Christians, between English Churchmen and Dissenters on both sides. Scarce is there a misgiving, a difficulty, an aspiration stirring amongst us now,—now, when men seem in earnest as hardly ever before about religion, and ask and demand satisfaction with a fearlessness which seems almost awful when one thinks what is at stake—which is not recognised and grappled with by Mr. Maurice.”

THE DOCTRINE OF SACRIFICE DEDUCED FROM THE SCRIPTURES. Crown 8vo. 7s. 6d.

Throughout the Nineteen Sermons contained in this volume, Mr. Maurice expounds the ideas which he has formed of the Doctrine of Sacrifice, as it is set forth in various parts of the Bible. “The habitual tone,” says the Christian Spectator, “is that of great seriousness and calm,—a seriousness which makes an impression of its own, and a serenity which is only broken by some overpowering feeling forcing itself into expression, and making itself heard in most meaning and stirring words.”

THE RELIGIONS OF THE WORLD, AND THEIR RELATIONS TO CHRISTIANITY. Fourth Edition. Fcap. 8vo. 5s.

These Eight Boyle Lectures are divided into two parts, of four Lectures each. In the first part Mr. Maurice examines the great Religious systems which present themselves in the history of the

Maurice (F. D.)—continued.

world, with the purpose of inquiring what is their main characteristic principle. The second four Lectures are occupied with a discussion of the questions, “In what relation does Christianity stand to these different faiths? If there be a faith which is meant for mankind, is this the one, or must we look for another?” In the Preface, the most important authorities on the various subjects discussed in the Lectures are referred to, so that the reader may pursue the subject further.

ON THE LORD'S PRAYER. Fourth Edition. Fcap. 8vo. 2s. 6d.

In these Nine Sermons the successive petitions of the Lord's Prayer are taken up by Mr. Maurice, their significance expounded, and, as was usual with him, connected with the every-day lives, feelings, and aspirations of the men of the present time. They were delivered in the momentous year 1848, and frequent allusions are made and lessons drawn from the events of that year.

ON THE SABBATH DAY; the Character of the Warrior, and on the Interpretation of History. Fcap. 8vo. 2s. 6d.

This volume contains Three Sermons on the Sabbath-day, one of them being in reference to the proposed opening of the Crystal Palace on Sunday—one on the “Character of the Warrior,” suggested by the Death of the Duke of Wellington; the fifth being on “The Divine Interpretation of History,” delivered during the Great Exhibition of 1851. In this last Mr. Maurice points out a few difficulties which, judging from his own experience, he thinks likely to perplex students of history, explaining how the Bible has anticipated and resolved them.

THE GROUND AND OBJECT OF HOPE FOR MANKIND. Four Sermons preached before the University of Cambridge. Crown 8vo. 3s. 6d.

In these Four Sermons Mr. Maurice views the subject in four aspects:—I. The Hope of the Missionary. II. The Hope of the Patriot. III. The Hope of the Churchman. IV. The Hope of

Maurice (F. D.)—continued.

Man. *The Spectator* says, “*It is impossible to find anywhere deeper teaching than this;*” and the Nonconformist, “*We thank him for the manly, noble, stirring words in these Sermons—words fitted to quicken thoughts, to awaken high aspiration, to stimulate to lives of goodness.*”

THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS. A Manual for Parents and Schoolmasters. To which is added the Order of the Scriptures. 18mo. cloth limp. 1s.

This book is not written for clergymen, as such, but for parents and teachers, who are often either prejudiced against the contents of the Catechism, or regard it peculiarly as the clergyman's book, but, at the same time, have a general notion that a habit of prayer ought to be cultivated, that there are some things which ought to be believed, and some things which ought to be done. It will be found to be peculiarly valuable at the present time, when the question of religious education is occupying so much attention.

THE CLAIMS OF THE BIBLE AND OF SCIENCE. A Correspondence on some Questions respecting the Pentateuch. Crown 8vo. 4s. 6d.

This volume consists of a series of Fifteen Letters, the first and last addressed by a ‘Layman’ to Mr. Maurice, the intervening thirteen written by Mr. Maurice himself.

DIALOGUES ON FAMILY WORSHIP. Crown 8vo. 6s.

“*The parties in these Dialogues,*” says the Preface, “*are a Clergyman who accepts the doctrines of the Church, and a Layman whose faith in them is nearly gone. The object of the Dialogues is not confutation, but the discovery of a ground on which two Englishmen and two fathers may stand, and on which their country and their children may stand when their places know them no more.*” Some of the most important doctrines of the Church are discussed, the whole series of dialogues tending to shew that men of all shades of belief may look up to and worship God as their common and loving Father.

Maurice (F. D.)—continued.

THE COMMANDMENTS CONSIDERED AS INSTRUMENTS OF NATIONAL REFORMATION. Crown 8vo. 4s. 6d.

This is a book of practical morality and divinity. It was to some extent occasioned by Dr. Norman Macleod's Speech on the Sabbath, and his views of the Commandments. The author endeavours to shew that the Commandments are now, and ever have been, the great protestants against Presbyteral and Prelatical assumptions, and that if we do not receive them as Commandments of the Lord God spoken to Israel, and spoken to every people under heaven now, we lose the greatest witnesses we possess for national morality and civil freedom.

MORAL AND METAPHYSICAL PHILOSOPHY. Vol. I. Ancient Philosophy from the First to the Thirteenth Centuries. Vol. II. Fourteenth Century and the French Revolution, with a Glimpse into the Nineteenth Century. Two Vols. 8vo. 25s.

This is an edition in two volumes of Professor Maurice's History of Philosophy from the earliest period to the present time. It was formerly issued in a number of separate volumes, and it is believed that all admirers of the author and all students of philosophy will welcome this compact edition. In a long introduction to this edition, in the form of a dialogue, Professor Maurice justifies his own views, and touches upon some of the most important topics of the time.

SOCIAL MORALITY. Twenty-one Lectures delivered in the University of Cambridge. New and Cheaper Edition. Cr. 8vo. 10s. 6d.

In this series of Lectures, Professor Maurice considers, historically and critically, Social Morality in its three main aspects:—I. “The Relations which spring from the Family—Domestic Morality.” II. “Relations which subsist among the various constituents of a Nation—National Morality.” III. “As it concerns Universal Humanity—Universal Morality.” Appended to each series is a chapter on “Worship;” first, “Family Worship;” second,

Maurice (F. D.)—continued.

“National Worship;” third, “Universal Worship.” “Whilst reading it we are charmed by the freedom from exclusiveness and prejudice, the large charity, the loftiness of thought, the eagerness to recognise and appreciate whatever there is of real worth extant in the world, which animates it from one end to the other. We gain new thoughts and new ways of viewing things, even more, perhaps, from being brought for a time under the influence of so noble and spiritual a mind.”—Atheneum.

THE CONSCIENCE: Lectures on Casuistry, delivered in the University of Cambridge. Second and Cheaper Edition. Crown 8vo. 5s.

In this series of nine Lectures, Professor Maurice, endeavours to settle what is meant by the word “Conscience,” and discusses the most important questions immediately connected with the subject. Taking “Casuistry” in its old sense as being the “study of cases of Conscience,” he endeavours to show in what way it may be brought to bear at the present day upon the acts and thoughts of our ordinary existence. He shows that Conscience asks for laws, not rules; for freedom, not chains; for education, not suppression. He has abstained from the use of philosophical terms, and has touched on philosophical systems only when he fancied “they were interfering with the rights and duties of wayfarers.” The Saturday Review says: “We rise from the perusal of these lectures with a detestation of all that is selfish and mean, and with a living impression that there is such a thing as goodness after all.”

LECTURES ON THE ECCLESIASTICAL HISTORY OF THE FIRST AND SECOND CENTURIES. 8vo. 10s. 6d.

The work contains a series of graphic sketches and vivid portraits, bringing forcibly before the reader the life of the early Church in all its main aspects. In the first chapter on “The Jewish Calling,” besides expounding his idea of the true nature of a “Church,” the author gives a brief sketch of the position and economy of the Jews; while in the second he points out their relation to “the other Nations.” Chapter Third contains a succinct account of the various Jewish

Maurice (F. D.)—continued.

Sects, while in Chapter Fourth are briefly set forth Mr. Maurice's ideas of the character of Christ and the nature of His mission, and a sketch of events is given up to the Day of Pentecost. The remaining Chapters, extending from the Apostles' personal Ministry to the end of the Second Century, contain sketches of the character and work of all the prominent men in any way connected with the Early Church, accounts of the origin and nature of the various doctrines orthodox and heretical which had their birth during the period, as well as of the planting and early history of the Chief Churches in Asia, Africa and Europe.

LEARNING AND WORKING. Six Lectures delivered in Willis's Rooms, London, in June and July, 1854.—**THE RELIGION OF ROME**, and its Influence on Modern Civilisation. Four Lectures delivered in the Philosophical Institution of Edinburgh, in December, 1854. Crown 8vo. 5s.

In the Dedication and Preface to this volume, Professor Maurice shows that these two sets of Lectures have many points of connection. In the first series of Lectures the author endeavours to explain to such an audience as was likely to meet in Willis's Rooms, the scope and aims of the course of education established at the then recently founded Working Men's College, and at the same time expounds his notions of education in general, the pivot of his system being the truth that Learning and Working are not incompatible. The title to the second series is a sufficient index to their nature.

Moorhouse.—Works by JAMES MOORHOUSE, M.A., Vicar of Paddington :—

SOME MODERN DIFFICULTIES RESPECTING the FACTS OF NATURE AND REVELATION. Fcap. 8vo. 2s. 6d.

The first of these Four Discourses is a systematic reply to the Essay of the Rev. Baden Powell on Christian Evidences in "Essays and Reviews." The fourth Sermon, on "The Resurrection," is in

Moorhouse (J.)—continued.

some measure complementary to this, and the two together are intended to furnish a tolerably complete view of modern objections to Revelation. In the second and third Sermons, on the “Temptation” and “Passion,” the author has endeavoured “to exhibit the power and wonder of those great facts within the spiritual sphere, which modern theorists have especially sought to discredit.” The British Quarterly says of them,—“The tone of the discussion is able, and throughout conservative of Scriptural truth.”

JACOB. Three Sermons preached before the University of Cambridge in Lent 1870. Extra fcap. 8vo. 3s. 6d.

In these Three Sermons the author endeavours to indicate the course of that Divine training by which the patriarch Jacob was converted from a deceitful and unscrupulous into a pious and self-denying man. In the first Sermon is considered “The Human Subject,” or the nature to be trained; in the second “The Divine Power,” the power by which that training was effected; and in the third “The Great Change,” or the course and form of the training.

THE HULSEAN LECTURES FOR 1865. Cr. 8vo. 5s.

The following are the subjects of the Four Hulsean Lectures in this volume:—I. “Bearing of Present Controversies on the Doctrine of the Incarnation.” II. “How far the Hypothesis of a real Limitation in our Saviour’s Human Knowledge is consistent with the Doctrine of His Divinity.” III. “The Scriptural Evidence of our Saviour’s Sinlessness.” IV. “What Kind and Degree of Human Ignorance were left possible to our Lord Jesus Christ by the fact of His Human Sinlessness.” “Few more valuable works have come into our hands for many years . . . a most fruitful and welcome volume.”—Church Review.

O’Brien.—AN ATTEMPT TO EXPLAIN and ESTABLISH THE DOCTRINE OF JUSTIFICATION by FAITH ONLY. By JAMES THOMAS O’BRIEN, D.D., Bishop of Ossory. Third Edition. 8vo. 12s.

This work consists of Ten Sermons. The first four treat of the nature

and mutual relations of Faith and Justification; the fifth and sixth examine the corruptions of the doctrine of Justification by Faith only, and the objections which have been urged against it. The four concluding sermons deal with the moral effects of Faith. Various Notes are added explanatory of the Author's reasoning.

Palgrave.—HYMNS. By FRANCIS TURNER PALGRAVE.
Third Edition, enlarged. 18mo. 1s. 6d.

This is a collection of twenty original Hymns, which the Literary Churchman speaks of as "so choice, so perfect, and so refined,—so tender in feeling, and so scholarly in expression."

Palmer.—THE BOOK OF PRAISE: From the Best English Hymn Writers. Selected and arranged by Lord SELBORNE. With Vignette by WOOLNER. 18mo. 4s. 6d.

The present is an attempt to present, under a convenient arrangement, a collection of such examples of a copious and interesting branch of popular literature, as, after several years' study of the subject, have seemed to the Editor most worthy of being separated from the mass to which they belong. It has been the Editor's desire and aim to adhere strictly, in all cases in which it could be ascertained, to the genuine uncorrupted text of the authors themselves. The names of the authors and date of composition of the hymns, when known, are affixed, while notes are added to the volume, giving further details. The Hymns are arranged according to subjects. "There is not room for two opinions as to the value of the 'Book of Praise.'"—Guardian. "Approaches as nearly as one can conceive to perfection."—Nonconformist.

BOOK OF PRAISE HYMNAL. See end of this Catalogue.

Paul of Tarsus. An Inquiry into the Times and the Gospel of the Apostle of the Gentiles. By a GRADUATE. 8vo. 10s. 6d.

The Author of this work has attempted, out of the materials which were at his disposal, to construct for himself a sketch of the time in which St. Paul lived, of the religious systems with which he was brought in contact, of the doctrine which he taught, and of the

work which he ultimately achieved. "Turn where we will throughout the volume, we find the best fruit of patient inquiry, sound scholarship, logical argument, and fairness of conclusion. No thoughtful reader will rise from its perusal without a real and lasting profit to himself, and a sense of permanent addition to the cause of truth."—Standard.

Prescott.—THE THREEFOLD CORD. Sermons preached before the University of Cambridge. By J. E. PRESCOTT, B.D. Fcap. 8vo. 3s. 6d.

The title of this volume is derived from the subjects of the first three of these Sermons—Love, Hope, Faith. Their full titles are:—I. "Christ the Bringer of Peace—Love." II. "Christ the Renovator—Hope." III. "Christ the Light—Faith." The fourth, an Assize Sermon, is on "The Divinity of Justice." The Sermons are an attempt to shew that Christian theology is sufficient for the wants of the present day.

Procter.—A HISTORY OF THE BOOK OF COMMON PRAYER: With a Rationale of its Offices. By FRANCIS PROCTER, M.A. Tenth Edition, revised and enlarged. Crown 8vo. 10s. 6d.

The fact that in fifteen years nine editions of this volume have been called for, shews that such a work was wanted, and that to a large extent Mr. Procter's book has supplied the want. "In the course of the last thirty years," the author says, "the whole subject has been investigated by divines of great learning, and it was mainly with a view of epitomizing their extensive publications, and correcting by their help sundry traditional errors or misconceptions, that the present volume was put together." The Second Part is occupied with an account of "The Sources and Rationale of the Offices." The Athenaeum says:—"The origin of every part of the Prayer-book has been diligently investigated,—and there are few questions or facts connected with it which are not either sufficiently explained, or so referred to, that persons interested may work out the truth for themselves."

Procter and Maclear.—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Fourth Edition, Re-arranged and Supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By F. PROCTER, M.A. and G. F. MACLEAR, D.D. 18mo. 2s. 6d.

This book has the same object and follows the same plan as the Manuals already noticed under Mr. Maclear's name. Each book is subdivided into chapters and sections. In Book I. is given a detailed History of the Book of Common Prayer down to the Attempted Revision in the Reign of William III. Book II., consisting of four Parts, treats in order the various parts of the Prayer Book. Valuable Notes, etymological, historical, and critical, are given throughout the book, while the Appendix contains several articles of much interest and importance. Appended is a General Index and an Index of Words explained in the Notes. The Literary Churchman characterizes it as "by far the completest and most satisfactory book of its kind we know. We wish it were in the hands of every schoolboy and every schoolmaster in the kingdom."

Psalms of David CHRONOLOGICALLY ARRANGED.

An Amended Version, with Historical Introductions and Explanatory Notes. By FOUR FRIENDS. Second and Cheaper Edition, much enlarged. Crown 8vo. 8s. 6d.

One of the chief designs of the Editors, in preparing this volume, was to restore the Psalter as far as possible to the order in which the Psalms were written. They give the division of each Psalm into strophes, and of each strophe into the lines which composed it, and amend the errors of translation. In accomplishing this work they have mainly followed the guidance of Professor Henry Ewald. A Supplement contains the chief specimens of Hebrew Lyric poetry not included in the Book of Psalms. The Spectator calls it "One of the most instructive and valuable books that have been published for many years."

Golden Treasury Psalter.—THE STUDENT'S EDITION.

Being an Edition with briefer Notes of the above. 18mo. 3s. 6d.

This volume will be found to meet the requirements of those who wish

for a smaller edition of the larger work, at a lower price for family use, and for the use of younger pupils in Public Schools. The short notes which are appended to the volume will, it is hoped, suffice to make the meaning intelligible throughout. The aim of this edition is simply to put the reader as far as possible in possession of the plain meaning of the writer. "It is a gem," the Nonconformist says.

Ramsay.—THE CATECHISER'S MANUAL; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By ARTHUR RAMSAY, M.A. Second Edition. 18mo. 1s. 6d.

This Manual, which is in the form of question and answer, is intended to afford full assistance both to learners and teachers, to candidates for Confirmation as well as to clergymen, in the understanding of the Church Catechism, and of all the matters referred to therein.

Rays of Sunlight for Dark Days. A Book of Selections for the Suffering. With a Preface by C. J. VAUGHAN, D.D. 18mo. Fifth Edition. 3s. 6d. Also in morocco, old style.

Dr. Vaughan says in the Preface, after speaking of the general run of Books of Comfort for Mourners, "It is because I think that the little volume now offered to the Christian sufferer is one of greater wisdom and of deeper experience, that I have readily consented to the request that I would introduce it by a few words of Preface." The book consists of a series of very brief extracts from a great variety of authors, in prose and poetry, suited to the many moods of a mourning or suffering mind. "Mostly gems of the first water."—Clerical Journal.

Reynolds.—NOTES OF THE CHRISTIAN LIFE. A Selection of Sermons by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, and Fellow of University College, London. Crown 8vo. 7s. 6d.

This work may be taken as representative of the mode of thought and feeling which is most popular amongst the freer and more cultivated

Nonconformists. “The reader throughout,” says the Patriot, “feels himself in the grasp of an earnest and careful thinker.” “It is long,” says the Nonconformist, “since we have met with any published sermons better calculated than these to stimulate devout thought, and to bring home to the soul the reality of a spiritual life.”

Roberts.—DISCUSSIONS ON THE GOSPELS. By the Rev. ALEXANDER ROBERTS, D.D. Second Edition, revised and enlarged.. 8vo. 16s.

This volume is divided into two parts. Part I. “On the Language employed by our Lord and His Disciples,” in which the author endeavours to prove that Greek was the language usually employed by Christ Himself, in opposition to the common belief that Our Lord spoke Aramean. Part II. is occupied with a discussion “On the Original Language of St. Matthew’s Gospel,” and on “The Origin and Authenticity of the Gospels.” “The author brings the valuable qualifications of learning, temper, and an independent judgment.”—Daily News.

Robertson.—PASTORAL COUNSELS. Being Chapters on Practical and Devotional Subjects. By the late JOHN ROBERTSON, D.D. Third Edition, with a Preface by the Author of “The Recreations of a Country Parson.” Extra fcap. 8vo. 6s.

These Sermons are the free utterances of a strong and independent thinker. He does not depart from the essential doctrines of his Church, but he expounds them in a spirit of the widest charity, and always having most prominently in view the requirements of practical life. “The sermons are admirable specimens of a practical, earnest, and instructive style of pulpit teaching.”—Nonconformist.

Rowsell.—MAN’S LABOUR AND GOD’S HARVEST. Sermons preached before the University of Cambridge in Lent, 1861. Fcap. 8vo. 3s.

This volume contains Five Sermons, the general drift of which is indicated by the title. “We strongly recommend this little volume to young men, and especially to those who are contemplating work-

ing for Christ in Holy Orders."—Literary Churchman. "Mr. Rowsell's Sermons must, we feel sure, have touched the heart of many a Cambridge Undergraduate, and are deserving of a wide general circulation."—The Ecclesiastic.

Salmon.—THE REIGN OF LAW, and other Sermons, preached in the Chapel of Trinity College, Dublin. By the Rev. GEORGE SALMON, D.D., Regius Professor of Divinity in the University of Dublin. Crown 8vo. 6s.

Sunday.—THE AUTHORSHIP AND HISTORICAL CHARACTER OF THE FOURTH GOSPEL, considered in reference to the Contents of the Gospel itself. A Critical Essay. By WILLIAM SANDAY, M.A., Fellow of Trinity College, Oxford. Crown 8vo. 8s. 6d.

The object of this Essay is critical and nothing more. The Author attempts to apply faithfully and persistently to the contents of the much disputed fourth Gospel that scientific method which has been so successful in other directions. "The facts of religion," the Author believes, "(i. e. the documents, the history of religious bodies, &c.) are as much facts as the lie of a coal-bed or the formation of a coral-reef." "The Essay is not only most valuable in itself, but full of promise for the future."—Canon Westcott in the Academy.

Sergeant.—SERMONS. By the Rev. E. W. SERGEANT, M.A., Balliol College, Oxford; Assistant Master at Westminster College. Feap. 8vo. 2s. 6d.

This volume contains Nine Sermons on a variety of topics, preached by the author at various times and to various classes of hearers. The First Sermon is on Free Inquiry.

Smith.—PROPHECY A PREPARATION FOR CHRIST. Eight Lectures preached before the University of Oxford, being the Bampton Lectures for 1869. By R. PAYNE SMITH, D.D., Dean of Canterbury. Second and Cheaper Edition. Crown 8vo. 6s. *The author's object in these Lectures is to shew that there exists in the*

Old Testament an element, which no criticism on naturalistic principles can either account for or explain away: that element is Prophecy. The author endeavours to prove that its force does not consist merely in its predictions. The Bible describes man's first estate of innocence, his fall, and the promise given by God of his restoration. Virtually the promise meant that God would give man a true religion; and the author asserts that Christianity is the sole religion on earth that fulfils the conditions necessary to constitute a true religion. God has pledged His own attributes in its behalf; this pledge He has given in miracle and prophecy. The author endeavours to shew the reality of that portion of the proof founded on prophecy. "These Lectures overflow with solid learning."—Record.

Smith.—CHRISTIAN FAITH. Sermons preached before the University of Cambridge. By W. SAUMAREZ SMITH, M.A., Principal of St. Aidan's College, Birkenhead. Fcap. 8vo. 3s. 6d. *The first two sermons in this volume have special reference to the Person of Christ; the next two are concerned with the inner life of Christians; and the last speaks of the outward development of Christian faith. Appropriate and earnest sermons, suited to the practical exhortation of an educated congregation.*"—Guardian.

Stanley.—Works by the Very Rev. A. P. STANLEY, D.D., Dean of Westminster.

THE ATHANASIAN CREED, with a Preface on the General Recommendations of the RITUAL COMMISSION. Cr. 8vo. 2s.

The object of the work is not so much to urge the omission or change of the Athanasian Creed, as to shew that such a relaxation ought to give offence to no reasonable or religious mind. With this view, the Dean of Westminster discusses in succession—(1) the Authorship of the Creed, (2) its Internal Characteristics, (3) the Peculiarities of its Use in the Church of England, (4) its Advantages and Disadvantages, (5) its various Interpretations, and (6) the Judgment passed upon it by the Ritual Commission. In conclusion, Dr. Stanley maintains that the use of the Athanasian

Stanley (Dean)—continued.

Creed should no longer be made compulsory. "Dr. Stanley puts with admirable force the objections which may be made to the Creed; equally admirable, we think, in his statement of its advantages."—*Spectator.*

THE NATIONAL THANKSGIVING. Sermons preached in Westminster Abbey. Second Edition. Crown 8vo. 2s. 6d.

These Sermons are (1) "Death and Life," preached December 10, 1871; (2) "The Trumpet of Patmos," December 17, 1871; (3) "The Day of Thanksgiving," March 3, 1872. It is hoped that these Sermons may recall, in some degree, the serious reflections connected with the Prince of Wales's illness, which, if the nation is true to itself, ought not to perish with the moment. The proceeds of the publication will be devoted to the Fund for the Restoration of St. Paul's Cathedral. "In point of fervour and polish by far the best specimens in print of Dean Stanley's eloquent style."—Standard.

Sunday Library. See end of this Catalogue.

Swainson.—Works by C. A. SWAINSON, D.D., Canon of Chichester:—

THE CREEDS OF THE CHURCH IN THEIR RELATIONS TO HOLY SCRIPTURE and the CONSCIENCE OF THE CHRISTIAN. 8vo. cloth. 9s.

The Lectures which compose this volume discuss, amongst others, the following subjects: "Faith in God," "Exercise of our Reason," "Origin and Authority of Creeds," and "Private Judgment, its use and exercise." "Treating of abstruse points of Scripture, he applies them so forcibly to Christian duty and practice as to prove eminently serviceable to the Church."—John Bull.

THE AUTHORITY OF THE NEW TESTAMENT, and other LECTURES, delivered before the University of Cambridge. 8vo. cloth. 12s.

The first series of Lectures in this work is on "The Words spoken by

the Apostles of Jesus," "The Inspiration of God's Servants," "The Human Character of the Inspired Writers," and "The Divine Character of the Word written." The second embraces Lectures on "Sin as Imperfection," "Sin as Self-will," "Whatsoever is not of Faith is Sin," "Christ the Saviour," and "The Blood of the New Covenant." The third is on "Christianus One Body in Christ," "The One Body the Spouse of Christ," "Christ's Prayer for Unity," "Our Reconciliation should be manifested in common Worship," and "Ambassadors for Christ." "All the grave and awful questions associated with human sinfulness and the Divine plan of redemption are discussed with minute and painstaking care, and in the Appendix all the passages of Scripture referring to them are marshalled and critically reviewed."—Wesleyan Times.

Taylor.—THE RESTORATION OF BELIEF. New and Revised Edition. By ISAAC TAYLOR, Esq. Crown 8vo. 8s. 6d.

The earlier chapters are occupied with an examination of the primitive history of the Christian Religion, and its relation to the Roman government; and here, as well as in the remainder of the work, the author shews the bearing of that history on some of the difficult and interesting questions which have recently been claiming the attention of all earnest men. The book will be found to contain a clear and full statement of the case as it at present stands in behalf of Christianity. The last chapter of this New Edition treats of "The Present Position of the Argument concerning Christianity," with special reference to M. Renan's Vie de Jésus. The Journal of Sacred Literature says,— "The current of thought which runs through this book is calm and clear, its tone is earnest, its manner courteous. The author has carefully studied the successive problems which he so ably handles."

Temple.—SERMONS PREACHED IN THE CHAPEL of RUGBY SCHOOL. By F. TEMPLE, D.D., Bishop of Exeter. New and Cheaper Edition. Extra scap. 8vo. 4s. 6d.

This volume contains Thirty-five Sermons on topics more or less intimately connected with every-day life. The following are a few of the subjects discoursed upon:—"Love and Duty;" "Coming to

Temple (F., D.D.)—continued.

Christ;" "*Great Men;*" "*Faith;*" "*Doubts;*" "*Scruples;*" "*Original Sin;*" "*Friendship;*" "*Helping Others;*" "*The Discipline of Temptation;*" "*Strength a Duty;*" "*Worldliness;*" "*Ill Temper;*" "*The Burial of the Past.*" The Critic speaks of them thus:—"We trust that the tender affectionate spirit of practical Christianity which runs through every page of the volume will have its due effect. . . . desiring to rouse the youthful hearers to a sense of duty, and to arm them against the perils and dangers of the world against which they are so soon to battle."

A SECOND SERIES OF SERMONS PREACHED IN THE CHAPEL OF RUGBY SCHOOL. Second Edition. Extra scap. 8vo. 6s.

This Second Series of Forty-two brief, pointed, practical Sermons, on topics intimately connected with the every-day life of young and old, will be acceptable to all who are acquainted with the First Series. The following are a few of the subjects treated of:—"Disobedience," "Almsgiving," "The Unknown Guidance of God," "Apathy one of our Trials," "High Aims in Leaders," "Doing our Best," "The Use of Knowledge," "Use of Observances," "Martha and Mary," "John the Baptist," "Severity before Mercy," "Even Mistakes Punished," "Morality and Religion," "Children," "Action the Test of Spiritual Life," "Self-Respect," "Too Late," "The Tercentenary."

A THIRD SERIES OF SERMONS PREACHED IN RUGBY SCHOOL CHAPEL IN 1867—1869. Extra scap. 8vo. 6s.

This third series of Bishop Temple's Rugby Sermons, contains thirty-six brief discourses, characterized by "a penetrating and direct practicalness, informed by a rare intuitive sympathy with boy-nature; its keen perception of reality and earnestness, its equally keen sympathy with what is noblest in sentiment and feelings." The volume includes the "Good-bye" sermon preached on his leaving Rugby to enter on the office he now holds.

Thring.—Works by Rev. EDWARD THRING, M.A.

SERMONS DELIVERED AT UPPINGHAM SCHOOL.

Crown 8vo. 5s.

In this volume are contained Forty-seven brief Sermons, all on subjects more or less intimately connected with Public-school life.

"We desire very highly to commend these capital Sermons which treat of a boy's life and trials in a thoroughly practical way and with great simplicity and impressiveness. They deserve to be classed with the best of their kind."—Literary Churchman.

THOUGHTS ON LIFE-SCIENCE. New Edition, enlarged and revised. Crown 8vo. 7s. 6d.

In this volume are discussed in a familiar manner some of the most interesting problems between Science and Religion, Reason and Feeling. "Learning and Science," says the Author, "are claiming the right of building up and pulling down everything, especially the latter. It has seemed to me no useless task to look steadily at what has happened, to take stock as it were of man's gains, and to endeavour amidst new circumstances to arrive at some rational estimate of the bearings of things, so that the limits of what is possible at all events may be clearly marked out for ordinary readers. This book is an endeavour to bring out some of the main facts of the world."

Tracts for Priests and People. By VARIOUS WRITERS.

THE FIRST SERIES. Crown 8vo. 8s.

THE SECOND SERIES. Crown 8vo. 8s.

The whole Series of Fifteen Tracts may be had separately, price One Shilling each.

A series of papers written after the excitement aroused by the publication of "Essays and Reviews" had somewhat abated, and designed, by the exposition of positive truth, to meet the religious difficulties of honest inquirers. Amongst the writers are Mr. Thomas Hughes, Professor Maurice, the Rev. J. Llewellyn Davies, and Mr. J. M. Ludlow.

Trench.—Works by R. CHENEVIX TRENCH, D.D., Archbishop of Dublin. (For other Works by the same author, see BIOGRAPHICAL, BELLES LETTRES, and LINGUISTIC CATALOGUES).

Archbishop Trench is well known as a writer who has the happy faculty of being able to take with discrimination the results of the highest criticism and scholarship, and present them in such a shape as will be not only valuable to scholars, but interesting, intelligible, and of the greatest use even to the ordinary reader. It is generally acknowledged that few men have been more successful in bringing out the less obvious meanings of the New Testament, or done more for the popular yet scholarly exposition of the Bible generally.

NOTES ON THE PARABLES OF OUR LORD.
Eleventh Edition. 8vo. 12s.

This work has taken its place as a standard exposition and interpretation of Christ's Parables. The book is prefaced by an Introductory Essay in four chapters:—I. On the definition of the Parable. II. On Teaching by Parables. III. On the Interpretation of the Parables. IV. On other Parables besides those in the Scriptures. The author then proceeds to take up the Parables one by one, and by the aid of philology, history, antiquities, and the researches of travellers, shews forth the significance, beauty, and applicability of each, concluding with what he deems its true moral interpretation. In the numerous Notes are many valuable references, illustrative quotations, critical and philological annotations, etc., and appended to the volume is a classified list of fifty-six works on the Parables.

NOTES ON THE MIRACLES OF OUR LORD.
Ninth Edition. 8vo. 12s.

In the 'Preliminary Essay' to this work, all the momentous and interesting questions that have been raised in connection with Miracles, are discussed with considerable fulness, and the author's usual candour and learning. The Essay consists of six chapters:—I. On the Names of Miracles, i. e. the Greek words by which they are designated in the New Testament. II. The Miracles

Trench—continued.

and Nature—What is the difference between a Miracle and any event in the ordinary course of Nature? III. The Authority of Miracles—Is the Miracle to command absolute obedience? IV. The Evangelical, compared with the other cycles of Miracles. V. The Assaults on the Miracles—1. The Jewish. 2. The Heathen (*Celsus etc.*). 3. The Pantheistic (*Spinosa etc.*). 4. The Sceptical (*Hume*). 5. The Miracles only relatively miraculous (*Schleiermacher*). 6. The Rationalistic (*Paulus*). 7. The Historico-Critical (*Woolston, Strauss*). VI. The Apologetic Worth of the Miracles. The author then treats the separate Miracles as he does the Parables.

SYNONYMS OF THE NEW TESTAMENT. New Edition, enlarged. 8vo. cloth. 12s.

The study of synonyms in any language is valuable as a discipline for training the mind to close and accurate habits of thought; more especially is this the case in Greek—“a language spoken by a people of the finest and subtlest intellect; who saw distinctions where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term.... Where is it so desirable that we should miss nothing, that we should lose no finer intention of the writer, as in those words which are the vehicles of the very mind of God Himself?” This work is recognised as a valuable companion to every student of the New Testament in the original. This, the Seventh Edition, has been carefully revised, and a considerable number of new synonyms added. Appended is an Index to the Synonyms, and an Index to many other words alluded to or explained throughout the work. “He is,” the Athenæum says, “a guide in this department of knowledge to whom his readers may intrust themselves with confidence. His sober judgment and sound sense are barriers against the misleading influence of arbitrary hypotheses.”

ON THE AUTHORIZED VERSION OF THE NEW TESTAMENT. Second Edition. 8vo. 7s.

Archbishop Trench’s familiarity with the New Testament makes him peculiarly fitted to estimate the value of the present translation,

Trench—continued.

and to give directions as to how a new one should be proceeded with. After some Introductory Remarks, in which the propriety of a revision is briefly discussed, the whole question of the merits of the present version is gone into in detail, in eleven chapters. Appended is a chronological list of works bearing on the subject, an Index of the principal Texts considered, an Index of Greek Words, and an Index of other Words referred to throughout the book.

STUDIES IN THE GOSPELS. Second Edition. 8vo.
10s. 6d.

This book is published under the conviction that the assertion often made is untrue,—viz. that the Gospels are in the main plain and easy, and that all the chief difficulties of the New Testament are to be found in the Epistles. These "Studies," sixteen in number, are the fruit of a much larger scheme, and each Study deals with some important episode mentioned in the Gospels, in a critical, philosophical, and practical manner. Many learned references and quotations are added to the Notes. Among the subjects treated are:—The Temptation; Christ and the Samaritan Woman; The Three Aspirants; The Transfiguration; Zacchæus; The True Vine; The Penitent Malefactor; Christ and the Two Disciples on the way to Emmaus.

COMMENTARY ON THE EPISTLES to the SEVEN CHURCHES IN ASIA. Third Edition, revised. 8vo. 8s. 6d.

The present work consists of an Introduction, being a commentary on Rev. i. 4—20, a detailed examination of each of the Seven Epistles, in all its bearings, and an Excursus on the Historico-Prophetical Interpretation of the Epistles.

THE SERMON ON THE MOUNT. An Exposition drawn from the writings of St. Augustine, with an Essay on his merits as an Interpreter of Holy Scripture. Third Edition, enlarged. 8vo. 10s. 6d.

The first half of the present work consists of a dissertation in eight chapters on "Augustine as an Interpreter of Scripture," the titles

Trench—continued.

of the several chapters being as follow:—*I. Augustine's General Views of Scripture and its Interpretation.* *II. The External Helps for the Interpretation of Scripture possessed by Augustine.* *III. Augustine's Principles and Canons of Interpretation.* *IV. Augustine's Allegorical Interpretation of Scripture.* *V. Illustrations of Augustine's Skill as an Interpreter of Scripture.* *VI. Augustine on John the Baptist and on St. Stephen.* *VII. Augustine on the Epistle to the Romans.* *VIII. Miscellaneous Examples of Augustine's Interpretation of Scripture.* The latter half of the work consists of Augustine's Exposition of the Sermon on the Mount, not however a mere series of quotations from Augustine, but a connected account of his sentiments on the various passages of that Sermon, interspersed with criticisms by Archbishop Trench.

SERMONS PREACHED in WESTMINSTER ABBEY.
Second Edition. 8vo. 10s. 6d.

These Sermons embrace a wide variety of topics, and are thoroughly practical, earnest, and evangelical, and simple in style. The following are a few of the subjects:—“Tercentenary Celebration of Queen Elizabeth's Accession;” “Conviction and Conversion;” “The Incredulity of Thomas;” “The Angels' Hymn;” “Counting the Cost;” “The Holy Trinity in Relation to our Prayers;” “On the Death of General Havelock;” “Christ Weeping over Jerusalem;” “Walking with Christ in White.”

SHIPWRECKS OF FAITH. Three Sermons preached before the University of Cambridge in May, 1867. Fcap. 8vo. 2s. 6d.

These Sermons are especially addressed to young men. The subjects are “Balaam,” “Saul,” and “Judas Iscariot,” three of the mournfullest lives recorded in Scripture, “for the greatness of their vocation, and their disastrous falling short of the same, for the utter defeat of their lives, for the shipwreck of everything which they made.” These lives are set forth as beacon-lights, “to warn us off from perilous reefs and quicksands, which have been the destruction of many, and which might only too easily be

Trench—continued.

ours." *The John Bull* says, "they are, like all he writes, affectionate and earnest discourses."

SERMONS Preached for the most part in Ireland. 8vo.
10s. 6d.

This volume consists of Thirty-two Sermons, the greater part of which were preached in Ireland; the subjects are as follows:—Jacob, a Prince with God and with Men—Agrippa—The Woman that was a Sinner—Secret Faults—The Seven Worse Spirits—Freedom in the Truth—Joseph and his Brethren—Bearing one another's Burdens—Christ's Challenge to the World—The Love of Money—The Salt of the Earth—The Armour of God—Light in the Lord—The Jailer of Philippi—The Thorn in the Flesh—Isaiah's Vision—Selfishness—Abraham interceding for Sodom—Vain Thoughts—Pontius Pilate—The Brazen Serpent—The Death and Burial of Moses—A Word from the Cross—The Church's Worship in the Beauty of Holiness—Every Good Gift from Above—On the Hearing of Prayer—The Kingdom which cometh not with Observation—Pressing towards the Mark—Saul—The Good Shepherd—The Valley of Dry Bones—All Saints.

Tudor.—The DECALOGUE VIEWED as the CHRISTIAN'S LAW. With Special Reference to the Questions and Wants of the Times. By the Rev. RICH. TUDOR, B.A. Crown 8vo. 10s. 6d.

The author's aim is to bring out the Christian sense of the Decalogue in its application to existing needs and questions. The work will be found to occupy ground which no other single work has hitherto filled. It is divided into Two Parts, the First Part consisting of three lectures on "Duty," and the Second Part of twelve lectures on the Ten Commandments. The Guardian says of it, "His volume throughout is an outspoken and sound exposition of Christian morality, based deeply upon true foundations, set forth systematically, and forcibly and plainly expressed—as good a specimen of what pulpit lectures ought to be as is often to be found."

Tulloch.—THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM. Lectures on M. RENAN'S “*Vie de Jésus*.” By JOHN TULLOCH, D.D., Principal of the College of St. Mary, in the University of St. Andrew's. Extra fcap. 8vo. 4s. 6d.

While Dr. Tulloch does not hesitate to grapple boldly with the statements and theories of Renan, he does so in a spirit of perfect fairness and courtesy, eschewing all personalities and sinister insinuations as to motives and sincerity. The work will be found to be a fair and full statement, in Dr. Tulloch's eloquent style, of the case as it stands against Renan's theory.

Vaughan.—Works by CHARLES J. VAUGHAN, D.D., Master of the Temple :—

Dr. Vaughan's genuine sympathy with the difficulties, sorrows and struggles of all classes of his fellow-men, his thorough disinterestedness, and his high views of life have been acknowledged by critics of all creeds. No sermons can be more applicable to the ever-recurring ills, bodily, mental, and spiritual, that flesh is heir to. His commentaries and expository lectures are those of a faithful evangelical, but at the same time liberal-minded interpreter of what he believes to be the Word of God.

CHRIST SATISFYING THE INSTINCTS OF HUMANITY. Eight Lectures delivered in the Temple Church. Extra fep. 8vo. 3s. 6d.

The object of these Sermons is to exhibit the spiritual wants of human nature, and to prove that all of them receive full satisfaction in Christ. The various instincts which He is shewn to meet are those of Truth, Reverence, Perfection, Liberty, Courage, Sympathy, Sacrifice, and Unity. “We are convinced that there are congregations, in number unmistakeably increasing, to whom such Essays as these, full of thought and learning, are infinitely more beneficial, for they are more acceptable, than the recognised type of sermons.”
—John Bull.

Vaughan (Dr. C. J.)—continued.

MEMORIALS OF HARROW SUNDAYS. A Selection of Sermons preached in Harrow School Chapel. With a View of the Chapel. Fourth Edition. Crown 8vo. 10s. 6d.

While these Sermons deal with subjects that in a peculiar way concern the young, and in a manner that cannot fail to attract their attention and influence their conduct, they are in every respect applicable to people of all ages. “Discussing,” says the John Bull, “those forms of evil and impediments to duty which peculiarly beset the young, Dr. Vaughan has, with singular tact, blended deep thought and analytical investigation of principles with interesting earnestness and eloquent simplicity.” The Nonconformist says “the volume is a precious one for family reading, and for the hand of the thoughtful boy or young man entering life.”

THE BOOK AND THE LIFE, and other Sermons, preached before the University of Cambridge. New Edition. Fcap. 8vo. 4s. 6d.

These Sermons are all of a thoroughly practical nature, and some of them are especially adapted to those who are in a state of anxious doubt. “They meet,” the Freeman says, “in what appears to us to be the one true method, the scepticism and indifference to religious truth which are almost sure to trouble young men who read and think. In short, we know no book more likely to do the young and inquiring good, or to help them to gain that tone of mind wanting which they may doubt and ask for ever, because always doubting and asking in vain.”

TWELVE DISCOURSES on SUBJECTS CONNECTED WITH THE LITURGY and WORSHIP of the CHURCH OF ENGLAND. Fcap. 8vo. 6s.

Four of these discourses were published in 1860, in a work entitled Revision of the Liturgy; four others have appeared in the form of separate sermons, delivered on various occasions, and published at the time by request; and four are new. All will be found to

Vaughan (Dr. C. J.)—continued.

fall strictly under the present title, reviewing the chief matters suggested by the Church Liturgy. The Appendix contains two articles,—one on “Subscription and Scruples,” the other on the “Rubric and the Burial Service.” The Press characterises the volume as “eminently wise and temperate.”

LESSONS OF LIFE AND GODLINESS. A Selection of Sermons preached in the Parish Church of Doncaster. Fourth and Cheaper Edition. Fcap. 8vo. 3s. 6d.

This volume consists of Nineteen Sermons, mostly on subjects connected with the every-day walk and conversation of Christians. They bear such titles as “The Talebearer,” “Features of Charity,” “The Danger of Relapse,” “The Secret Life and the Outward,” “Family Prayer,” “Zeal without Consistency,” “The Gospel an Incentive to Industry in Business,” “Use and Abuse of the World.” The Spectator styles them “earnest and human. They are adapted to every class and order in the social system, and will be read with wakeful interest by all who seek to amend whatever may be amiss in their natural disposition or in their acquired habits.”

WORDS FROM THE GOSPELS. A Second Selection of Sermons preached in the Parish Church of Doncaster. Second Edition. Fcap. 8vo. 4s. 6d.

In this volume are Twenty-two Sermons on subjects taken from one or other of the four Gospels. The Nonconformist characterises these Sermons as “of practical earnestness, of a thoughtfulness that penetrates the common conditions and experiences of life, and brings the truths and examples of Scripture to bear on them with singular force, and of a style that owes its real elegance to the simplicity and directness which have fine culture for their roots. . . . A book than which few could give more holy pleasantness and solemn purpose to their Sabbath evenings at home.”

Vaughan (Dr. C. J.)—continued.

LESSONS OF THE CROSS AND PASSION. Six Lectures delivered in Hereford Cathedral during the Week before Easter, 1869. Fcap. 8vo. 2s. 6d.

This volume contains Six Sermons on subjects mainly connected with the death and passion of Christ. The titles of the Sermons are:—I. “Too Late” (Matt. xxvi. 45). II. “The Divine Sacrifice and the Human Priesthood.” III. “Love not the World.” IV. “The Moral Glory of Christ.” V. “Christ made perfect through Suffering.” VI. “Death the Remedy of Christ’s Loneliness.” “This little volume,” the Nonconformist says, “exhibits all his best characteristics. Elevated, calm, and clear, the Sermons owe much to their force, and yet they seem literally to owe nothing to it. They are studied, but their grace is the grace of perfect simplicity.”

LIFE’S WORK AND GOD’S DISCIPLINE. Three Sermons. Fcap. 8vo. cloth. 2s. 6d.

The Three Sermons contained in this volume have a oneness of aim indicated by the title, and are on the following subjects:—I. “The Work burned and the Workmen saved.” II. “The Individual Hiring.” III. “The Remedial Discipline of Disease and Death.”

THE WHOLESOME WORDS OF JESUS CHRIST. Four Sermons preached before the University of Cambridge in November 1866. Second Edition. Fcap. 8vo. cloth. 3s. 6d.

Dr. Vaughan uses the word “Wholesome” here in its literal and original sense, the sense in which St. Paul uses it, as meaning healthy, sound, conducing to right living; and in these Sermons he points out and illustrates several of the “wholesome” characteristics of the Gospel,—the Words of Christ. The subjects of these Sermons are as follow:—I. “Naturalness and Spirituality of Revelation—Grandeur and Self-Control—Truthfulness and Tenderness.” II. “Universality and Individuality of Christ’s Gospel.” III. “Oblivions and Ambitions of the Life of Grace.” IV. “Regrets and Preparations of Human Life.” The John Bull says this volume is “replete with all the author’s well-known vigour of thought and richness of expression.”

Vaughan (Dr. C. J.)—continued.

FOES OF FAITH. Sermons preached before the University of Cambridge in November 1868. Fcap. 8vo. 3s. 6d.

*The “Foes of Faith” preached against in these Four Sermons are:—
I. “Unreality.” II. “Indolence.” III. “Irreverence.” IV.
“Inconsistency,”—“Foes,” says the author, “which must be man-
fully fought against by all who would be finally admitted into that
holy communion and fellowship which is, for time and eternity,
the blessed company of all faithful people.” “They are written,”
the London Review says, “with culture and elegance, and exhibit
the thoughtful earnestness, piety, and good sense of their author.”*

LECTURES ON THE EPISTLE to the PHILIPPIANS.

Third and Cheaper Edition. Extra fcap. 8vo. 5s.

*Each Lecture is prefaced by a literal translation from the Greek
of the paragraph which forms its subject, contains first a minute
explanation of the passage on which it is based, and then a
practical application of the verse or clause selected as its text.
The Press speaks of these Lectures thus:—“Replete with good
sense and practical religious advice... The language of the
Apostle assumes a practical significance, which it seldom wears
in the eyes of any ordinary reader, and Dr. Vaughan’s listeners
would feel themselves placed in the position of men receiving
inspired instruction on the ordinary business of life. We can
scarcely praise this plan too highly.”*

LECTURES ON THE REVELATION OF ST. JOHN.

Third and Cheaper Edition. Two Vols. Extra fcap. 8vo. 9s.

*In this the Third Edition of these Lectures, the literal translations of
the passages expounded will be found interwoven in the body of
the Lectures themselves. In attempting to expound this most-
hard-to-understand Book, Dr. Vaughan, while taking from others
what assistance he required, has not adhered to any particular
school of interpretation, but has endeavoured to shew forth the
significance of this Revelation by the help of his strong common*

Vaughan (Dr. C. J.)—continued.

sense, critical acumen, scholarship, and reverent spirit. “*Dr. Vaughan’s Sermons,*” the Spectator says, “*are the most practical discourses on the Apocalypse with which we are acquainted.*” *Prefixed is a Synopsis of the Book of Revelation, and appended is an Index of passages illustrating the language of the Book.*

EPIPHANY, LENT, AND EASTER. A Selection of Expository Sermons. Third Edition. Crown 8vo. 10s. 6d.

The first eighteen of these Sermons were preached during the seasons of 1860, indicated in the title, and are practical expositions of passages taken from the lessons of the days on which they were delivered. The last eight Sermons were added to the Second Edition. As in the case of the Lectures on Philippians, each Lecture is prefaced with a careful and literal rendering of the original of the passage of which the Lecture is an exposition. The Nonconformist says that “*in simplicity, dignity, close adherence to the words of Scripture, insight into ‘the mind of the Spirit,’ and practical thoughtfulness, they are models of that species of pulpit instruction to which they belong.*”

THE EPISTLES OF ST. PAUL. For English Readers.

PART I., containing the FIRST EPISTLE TO THE THESSALONIANS. Second Edition. 8vo. 1s. 6d. Each Epistle will be published separately in its chronological order.

It is the object of this work to enable English readers, unacquainted with Greek, to enter with intelligence into the meaning, connection, and phraseology of the writings of the great Apostle. (1) *Each Epistle will be prefaced by an Introduction containing information as to the circumstances, design, and order of its composition.* (2) *The Authorized English Version occupies the foremost place in each page.* (3) *Beside it, in smaller type, is a literal English Version, made from the original Greek.* (4) *A free paraphrase stands below, in which it is attempted to express the sense and connection of the Epistle.* (5) *The Notes include both doctrinal explanation and verbal illustration; occasionally a brief word of application has been introduced.*

Vaughan (Dr. C. J.)—continued.

ST. PAUL'S EPISTLE TO THE ROMANS. The Greek Text, with English Notes. Third Edition, greatly enlarged. Crown 8vo. 7s. 6d.

This volume contains the Greek Text of the Epistle to the Romans as settled by the Rev. B. F. Westcott, D.D., for his complete recension of the Text of the New Testament. Appended to the text are copious critical and exegetical Notes, the result, of almost eighteen years' study on the part of the author. The "Index of Words illustrated or explained in the Notes" will be found, in some considerable degree, an Index to the Epistles as a whole. "I have desired," the author says, "to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in the Epistle, arranging them, where the case required it, under their various modifications of sense." Prefixed to the volume is a discourse on "St. Paul's Conversion and Doctrine," suggested by some recent publications on St. Paul's theological standing. In the Preface to the Third Edition, which has been almost entirely rewritten, among other things, is a Synopsis of the contents of the Epistle. The Guardian says of the work,— "For educated young men his commentary seems to fill a gap hitherto unfilled. . . . As a whole, Dr. Vaughan appears to us to have given to the world a valuable book of original and careful and earnest thought bestowed on the accomplishment of a work which will be of much service and which is much needed."

THE CHURCH OF THE FIRST DAYS.

Series I. The Church of Jerusalem. Third Edition.

" II. The Church of the Gentiles. Second Edition.

" III. The Church of the World. Second Edition.

Fcap. 8vo. cloth. 4s. 6d. each.

The work is in three volumes:—I. "The Church of Jerusalem," extending from the 1st to the 8th chapter (inclusive) of the Acts. II. "The Church of the Gentiles," from the 9th to the 16th chapter. III. "The Church of the World," from the 17th to the 28th chapter. Where necessary, the Authorized Version has been

Vaughan (Dr. C. J.)—continued.

departed from, and a new literal translation taken as the basis of exposition. All possible topographical and historical light has been brought to bear on the subject; and while thoroughly practical in their aim, these Lectures will be found to afford a fair notion of the history and condition of the Primitive Church. The British Quarterly says,—“These Sermons are worthy of all praise, and are models of pulpit teaching.”

COUNSELS for YOUNG STUDENTS. Three Sermons preached before the University of Cambridge at the Opening of the Academic Year 1870-71. Fcap. 8vo. 2s. 6d.

The titles of the Three Sermons contained in this volume are:—I. “The Great Decision.” II. “The House and the Builder.” III. “The Prayer and the Counter-Prayer.” They all bear pointedly, earnestly, and sympathisingly upon the conduct and pursuits of young students and young men generally, to counsel whom, Dr. Vaughan’s qualifications and aptitude are well known.

NOTES FOR LECTURES ON CONFIRMATION, with suitable Prayers. Eighth Edition. Fcap. 8vo. 1s. 6d.

In preparation for the Confirmation held in Harrow School Chapel, Dr. Vaughan was in the habit of printing week by week, and distributing among the Candidates, somewhat full notes of the Lecture he purposed to deliver to them, together with a form of Prayer adapted to the particular subject. He has collected these weekly Notes and Prayers into this little volume, in the hope that it may assist the labours of those who are engaged in preparing Candidates for Confirmation, and who find it difficult to lay their hand upon any one book of suitable instruction. The Press says the work “commends itself at once by its simplicity and by its logical arrangement. . . . While points of doctrine, as they arise, are not lost sight of, the principal stress is laid on the preparation of the heart rather than the head.”

THE TWO GREAT TEMPTATIONS. The Temptation of Man, and the Temptation of Christ. Lectures delivered in the Temple Church, Lent 1872. Extra fcap. 8vo. 3s. 6d.

Vaughan.—Works by DAVID J. VAUGHAN, M.A., Vicar of St. Martin's, Leicester:—

SERMONS PREACHED IN ST. JOHN'S CHURCH, LEICESTER, during the Years 1855 and 1856. Crown 8vo. 5s. 6d.

These Twenty-five Sermons embrace a great variety of topics, all of the highest interest, are thoroughly practical in their nature, and calculated to give a hopeful view of life as seen in the light shed upon it by Christianity.

CHRISTIAN EVIDENCES AND THE BIBLE. New Edition, revised and enlarged. Fcap. 8vo. cloth. 5s. 6d.

The main object of this series of Twelve Sermons is to shew, that, quite irrespective of any theory as to the nature of the Bible and the special inspiration of its authors, there is good and sufficient reason for believing that Jesus Christ is the Son of God, who reveals and reconciles men to the Father. "This little volume," the Spectator says, "is a model of that honest and reverent criticism of the Bible which is not only right, but the duty of English clergymen in such times as these to put forth from the pulpit."

Venn.—ON SOME OF THE CHARACTERISTICS OF BELIEF, Scientific and Religious. Being the Hulsean Lectures for 1869. By the Rev. J. VENN, M.A. 8vo. 6s. 6d.

These discourses are intended to illustrate, explain, and work out into some of their consequences, certain characteristics by which the attainment of religious belief is prominently distinguished from the attainment of belief upon most other subjects.

Warington.—THE WEEK OF CREATION; OR, THE COSMOGONY OF GENESIS CONSIDERED IN ITS RELATION TO MODERN SCIENCE. By GEORGE WASHINGTON, Author of "The Historic Character of the Pentateuch Vindicated." Crown 8vo. 4s. 6d.

The greater part of this work is taken up with the teaching of the Cosmogony. Its purpose is also investigated, and a chapter is

devoted to the consideration of the passage in which the difficulties occur. "A very able vindication of the Mosaic Cosmogony by a writer who unites the advantages of a critical knowledge of the Hebrew text and of distinguished scientific attainments."—*Spectator*.

Westcott.—Works by BROOKE FOSS WESTCOTT, D.D., Regius Professor of Divinity in the University of Cambridge; Canon of Peterborough :—

The London Quarterly, speaking of Mr. Westcott, says,—“To a learning and accuracy which command respect and confidence, he unites what are not always to be found in union with these qualities, the no less valuable faculties of lucid arrangement and graceful and facile expression.”

AN INTRODUCTION TO THE STUDY OF THE GOSPELS. Fourth Edition. Crown 8vo. 10s. 6d.

The author's chief object in this work has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. After an Introduction on the General Effects of the course of Modern Philosophy on the popular views of Christianity, he proceeds to determine in what way the principles therein indicated may be applied to the study of the Gospels. The treatise is divided into eight Chapters:—I. The Preparation for the Gospel. II. The Jewish Doctrine of the Messiah. III. The Origin of the Gospels. IV. The Characteristics of the Gospels. V. The Gospel of St. John. VI. and VII. The Differences in detail and of arrangement in the Synoptic Evangelists. VIII. The Difficulties of the Gospels. The Appendices contain much valuable subsidiary matter.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Third Edition, revised. Crown 8vo. 10s. 6d.

The object of this treatise is to deal with the New Testament as a whole, and that on purely historical grounds. The separate books

Westcott (Dr. B. F.)—continued.

of which it is composed are considered not individually, but as claiming to be parts of the apostolic heritage of Christians. The Author has thus endeavoured to connect the history of the New Testament Canon with the growth and consolidation of the Catholic Church, and to point out the relation existing between the amount of evidence for the authenticity of its component parts and the whole mass of Christian literature. “The treatise,” says the British Quarterly, “is a scholarly performance, learned, dispassionate, discriminating, worthy of his subject and of the present state of Christian literature in relation to it.”

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. Third Edition. 18mo. 4s. 6d.

The present volume has been written under the impression that a History of the whole Bible, and not of the New Testament only, would be required, if those unfamiliar with the subject were to be enabled to learn in what manner and with what consent the collection of Holy Scriptures was first made and then enlarged and finally closed by the Church. Though the work is intended to be simple and popular in its method, the author, for this very reason, has aimed at the strictest accuracy. The History of the Bible is brought down to the 16th century, and the Appendix contains two articles,—I. “On the History of the Canon of the Old Testament before the Christian Era.” II. “On the Contents of the most ancient MSS. of the Christian Bible.” The Literary Churchman says, “Mr. Westcott’s account of the ‘Canon’ is true history in the very highest sense.”

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. Second Edition. Crown 8vo. 10s. 6d.

In the Introduction the author notices briefly the earliest vernacular versions of the Bible, especially those in Anglo-Saxon. Chapter I. is occupied with an account of the Manuscript English Bible from the 14th century downwards; and in Chapter II. is narrated,

Westcott (Dr. B. F.)—continued.

with many interesting personal and other details, the External History of the Printed Bible. In Chapter III. is set forth the Internal History of the English Bible, shewing to what extent the various English Translations were independent, and to what extent the translators were indebted to earlier English and foreign versions. In the Appendices, among other interesting and valuable matter, will be found “Specimens of the Earlier and Later Wycliffite Versions;” “Chronological List of Bibles;” “An Examination of Mr. Froude’s History of the English Bible.” The Pall Mall Gazette calls the work “A brief, scholarly, and, to a great extent, an original contribution to theological literature.”

THE CHRISTIAN LIFE, MANIFOLD AND ONE.
Six Sermons preached in Peterborough Cathedral. Crown 8vo.
2s. 6d.

The Six Sermons contained in this volume are the first preached by the author as a Canon of Peterborough Cathedral. The subjects are:—I. “Life consecrated by the Ascension.” II. “Many Gifts, One Spirit.” III. “The Gospel of the Resurrection.” IV. “Sufficiency of God.” V. “Action the Test of Faith.” VI. “Progress from the Confession of God.” The Nonconformist calls them “Beautiful discourses, singularly devout and tender.”

THE GOSPEL OF THE RESURRECTION. Thoughts on its Relation to Reason and History. New Edition. Fcap. 8vo. 4s. 6d.

The present Essay is an endeavour to consider some of the elementary truths of Christianity, as a miraculous Revelation, from the side of History and Reason. The author endeavours to shew that a devout belief in the Life of Christ is quite compatible with a broad view of the course of human progress and a frank trust in the laws of our own minds. After a “Statement of the Question,” and an Introduction on “Ideas of God, Nature, Miracles,” Chapter I. treats of “The Resurrection and History,” Chapter II. “The Resurrection and Man;” Chapter III. “The Resurrection and the Church.”—“We owe,” the Patriot says, “Mr. Westcott a very

Westcott (Dr. B. F.)—continued.

great debt of gratitude for his very able little treatise, so faithful to the great truths which are so precious to us, so catholic and spiritual in its conceptions of these truths, and, moreover, so philosophical in analysis, organism, and presentation."

ON THE RELIGIOUS OFFICE OF THE UNIVERSITIES.

[*In the Press.*]

Wilkins.—THE LIGHT OF THE WORLD. An Essay, by A. S. WILKINS, M.A., Professor of Latin in Owens College, Manchester. Second Edition. Crown 8vo. 3s. 6d.

This is the Hulsean Prize Essay for 1869. The subject proposed by the Trustees was, "The Distinctive Features of Christian as compared with Pagan Ethics." This the author treats in six chapters:—I. "The Object and Scope of the Discussion." II. and III. "Pagan Ethics—their Historical Development," and their Greatest Perfection." IV. V. and VI. "Christian Ethics—their Method," their Perfection," and their Power." The author has tried to show that the Christian ethics so far transcend the ethics of any or all of the Pagan systems in method, in purity and in power, as to compel us to assume for them an origin, differing in kind from the origin of any purely human system. "It would be difficult to praise too highly the spirit, the burden, the conclusions, or the scholarly finish of this beautiful Essay."—British Quarterly Review.

Wilson.—RELIGIO CHEMICI. With a Vignette beautifully engraved after a Design by Sir NOEL PATON. By GEORGE WILSON, M.D. Crown 8vo. 8s. 6d.

"George Wilson," says the Preface to this volume, "had it in his heart for many years to write a book corresponding to the Religio Medici of Sir Thomas Browne, with the title Religio Chemici. Several of the Essays in this volume were intended to form chapters of it, but the health and leisure necessary to carry out his plans were never attainable, and thus fragments only of the designed work exist. These fragments, however, being in most cases like

finished gems waiting to be set, some of them are now given in a collected form to his friends and the public.”—“A more fascinating volume,” the Spectator says, “has seldom fallen into our hands.”

Wilson.—THE BIBLE STUDENT'S GUIDE TO THE MORE CORRECT UNDERSTANDING of the ENGLISH TRANSLATION OF THE OLD TESTAMENT, BY REFERENCE TO THE ORIGINAL HEBREW. By WILLIAM WILSON, D.D., Canon of Winchester. Second Edition, carefully revised. 4to. 25s.

“The author believes that the present work is the nearest approach to a complete Concordance of every word in the original that has yet been made: and as a Concordance, it may be found of great use to the Bible student, while at the same time it serves the important object of furnishing the means of comparing synonymous words, and of eliciting their precise and distinctive meaning. The knowledge of the Hebrew language is not absolutely necessary to the profitable use of the work; and it is believed that many devout and accurate students of the Bible, entirely unacquainted with it, will derive great advantage from frequent reference to these pages.” Introductory to the body of the work, the author gives a sketch of the Construction of Hebrew. The plan of the work is simple: every word occurring in the English Version is arranged alphabetically, and under it is given the Hebrew word or words, with a full explanation of their meaning, of which it is meant to be a translation, and a complete list of the passages where it occurs. Following the general work is a complete Hebrew and English Index, which is, in effect, a Hebrew-English Dictionary. Appended are copious examples of the Figure Paronomasia, which occurs so frequently in the Bible.

Worship (The) of God and Fellowship among Men. Sermons on Public Worship. By Professor MAURICE, and others. Fcap. 8vo. 3s. 6d.

This volume consists of Six Sermons preached by various clergymen, and although not addressed specially to any class, were suggested by

recent efforts to bring the members of the Working Class to our Churches. The preachers were—Professor Maurice, Rev. T. J. Rowsell, Rev. J. Ll. Davies, Rev. D. F. Vaughan. “They are very suggestive to those who may have to prepare sermons, and well calculated to be lent amongst the more thoughtful parishioners.”—Literary Churchman.

Yonge (Charlotte M.)—SCRIPTURE READINGS for SCHOOLS AND FAMILIES. By CHARLOTTE M. YONGE, Author of “The Heir of Redclyffe.” Globe 8vo. 1s. 6d. With Comments. 3s. 6d.

A SECOND SERIES. From Joshua to Solomon. Extra fcap. 8vo. 1s. 6d. With Comments. 3s. 6d.

Actual need has led the author to endeavour to prepare a reading book convenient for study with children, containing the very words of the Bible, with only a few expedient omissions, and arranged in Lessons of such length as by experience she has found to suit with children’s ordinary power of accurate attentive interest. The verse form has been retained because of its convenience for children reading in class, and as more resembling their Bibles; but the poetical portions have been given in their lines. When Psalms or portions from the Prophets illustrate or fall in with the narrative, they are given in their chronological sequence. The Scripture portion, with a very few notes explanatory of mere words, is bound up apart to be used by children, while the same is also supplied with a brief comment, the purpose of which is either to assist the teacher in explaining the lesson, or to be used by more advanced young people to whom it may not be possible to give access to the authorities whence it has been taken. Professor Huxley at a meeting of the London School-board, particularly mentioned the Selection made by Miss Yonge, as an example of how selections might be made for School reading. “Her Comments are models of their kind.”—Literary Churchman.

In crown 8vo. cloth extra, Illustrated, price 4*s.* 6*d.* each Volume; also kept in morocco and calf bindings at moderate prices, and in Ornamental Boxes containing Four Vols., 2*s.* each.

MACMILLAN'S SUNDAY LIBRARY.

A SERIES OF ORIGINAL WORKS BY EMINENT AUTHORS.

The Guardian says—"All Christian households owe a debt of gratitude to Mr. Macmillan for that useful 'Sunday Library.'"

THE FOLLOWING VOLUMES ARE NOW READY:—

The Pupils of St. John the Divine.—By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe."

The author first gives a full sketch of the life and work of the Apostle himself, drawing the material from all the most trustworthy authorities, sacred and profane; then follow the lives of his immediate disciples, Ignatius, Quadratus, Polycarp, and others; which are succeeded by the lives of many of their pupils. She then proceeds to sketch from their foundation the history of the many churches planted or superintended by St. John and his pupils, both in the East and West. In the last chapter is given an account of the present aspect of the Churches of St. John,—the Seven Churches of Asia mentioned in Revelations; also those of Athens, of Nîmes, of Lyons, and others in the West. "Young and old will be equally refreshed and taught by these pages, in which nothing is dull, and nothing is far-fetched."—Churchman.

The Hermits.—By CANON KINGSLEY.

The volume contains the lives of some of the most remarkable early Egyptian, Syrian, Persian, and Western hermits. The lives are mostly translations from the original biographies; “the reader will thus be able to see the men as wholes, to judge of their merits and defects.”—“It is from first to last a production full of interest, written with a liberal appreciation of what is memorable for good in the lives of the Hermits, and with a wise forbearance towards legends which may be due to the ignorance, and, no doubt, also to the strong faith of the early chroniclers.”—London Review.

Seekers after God.—By the Rev. F. W. FARRAR, M.A., F.R.S., Head Master of Marlborough College.

In this volume the author seeks to record the lives, and gives copious samples of the almost Christ-like utterances of, with perhaps the exception of Socrates, “the best and holiest characters presented to us in the records of antiquity.” They are Seneca, Epictetus, and Marcus Aurelius, most appropriately called “Seekers after God,” seeing that “amid infinite difficulties and surrounded by a corrupt society, they devoted themselves to the earnest search after those truths which might best make their lives ‘beautiful before God.’” The volume contains portraits of Aurelius, Seneca, and Antoninus Pius. “We can heartily recommend it as healthy in tone, instructive, interesting, mentally and spiritually stimulating and nutritious.”—Nonconformist.

England's Antiphon.—By GEORGE MACDONALD.

This volume deals chiefly with the lyric or song-form of English religious poetry, other kinds, however, being not infrequently introduced. The author has sought to trace the course of our religious poetry from the 13th to the 19th centuries, from before Chaucer to Tennyson. He endeavours to accomplish his object by selecting the men who have produced the finest religious poetry, setting forth the circumstances in which they were placed, characterising the men themselves, critically estimating their productions,

and giving ample specimens of their best religious lyrics, and quotations from larger poems, illustrating the religious feeling of the poets or their times. "Dr. Macdonald has very successfully endeavoured to bring together in his little book a whole series of the sweet singers of England, and makes them raise, one after the other, their voices in praise of God."—Guardian.

Great Christians of France: ST. LOUIS and CALVIN.

By M. GUIZOT.

From among French Catholics, M. Guizot has, in this volume, selected Louis, King of France in the 13th century, and among Protestants, Calvin the Reformer in the 16th century, "as two earnest and illustrious representatives of the Christian faith and life, as well as of the loftiest thought and purest morality of their country and generation." In setting forth with considerable fulness the lives of these prominent and representative Christian men, M. Guizot necessarily introduces much of the political and religious history of the periods during which they lived. "A very interesting book," says the Guardian.

Christian Singers of Germany.—By CATHERINE WINKWORTH.

In this volume the authoress gives an account of the principal hymn-writers of Germany from the 9th to the 19th century, introducing ample (altogether about 120 translations) specimens from their best productions. In the translations, while the English is perfectly idiomatic and harmonious, the characteristic differences of the poems have been carefully imitated, and the general style and metre retained. The book is divided into chapters, the writers noticed and the hymns quoted in each chapter, being representative of an epoch in the religious life of Germany. In thus tracing the course of German hymnology, the authoress is necessarily "brought into contact with those great movements which have stirred the life of the people."—"Miss Winkworth's volume of this series is, according to our view, the choicest production of her pen."

—British Quarterly Review.

Apostles of Mediæval Europe.—By the Rev. G. F. MACLEAR, D.D., Head Master of King's College School, London.

In two Introductory Chapters the author notices some of the chief characteristics of the mediæval period itself; gives a graphic sketch of the devastated state of Europe at the beginning of that period, and an interesting account of the religions of the three great groups of vigorous barbarians—the Celts, the Teutons, and the Sclaves—who had, wave after wave, overflowed its surface. He then proceeds to sketch the lives and work of the chief of the courageous men who devoted themselves to the stupendous task of their conversion and civilization, during a period extending from the 5th to the 13th century; such as St. Patrick, St. Columba, St. Columbanus, St. Augustine of Canterbury, St. Boniface, St. Olaf, St. Cyril, Raymond Sull, and others. In narrating the lives of these men, many glimpses are given into the political, social, and religious life of Europe during the Middle Ages, and many interesting and instructive incidents are introduced. “Mr. Maclear will have done a great work if his admirable little volume shall help to break up the dense ignorance which is still prevailing among people at large.”—Literary Churchman.

Alfred the Great.—By THOMAS HUGHES, M.P., Author of “Tom Brown’s School Days.” Third Edition.

“*The time is come when we English can no longer stand by as interested spectators only, but in which every one of our institutions will be sifted with rigour, and will have to shew cause for its existence. . . . As a help in this search, this life of the typical English King is here offered.*” After two Introductory Chapters, one on Kings and Kingship, and another depicting the condition of Wessex when Alfred became its ruler, the author proceeds to set forth the life and work of this great prince, shewing how he conducted himself in all the relations of life. In the last chapter the author shews the bearing which Christianity has on the kingship and government of the nations and people of the world in which we live. Besides other illustrations in the volume, a Map of England is prefixed, shewing its divisions about 1000 A.D., as well

as at the present time. "Mr. Hughes has indeed written a good book, bright and readable we need hardly say, and of a very considerable historical value."—*Spectator*.

Nations Around.—By Miss A. KEARY.

This volume contains many details concerning the social and political life, the religion, the superstitions, the literature, the architecture, the commerce, the industry, of the Nations around Palestine, an acquaintance with which is necessary in order to a clear and full understanding of the history of the Hebrew people. The authoress has brought to her aid all the most recent investigations into the early history of these nations, referring frequently to the fruitful excavations which have brought to light the ruins and hieroglyphic writings of many of their buried cities. "Miss Keary has skilfully availed herself of the opportunity to write a pleasing and instructive book."—*Guardian*. "A valuable and interesting volume."

—*Illustrated Times*.

St. Anselm.—By the Very Rev. R. W. CHURCH, M.A., Dean of St. Paul's. Second Edition.

In this biography of St. Anselm, while the story of his life as a man, a Christian, a clergyman, and a politician, is told impartially and fully, much light is shed on the ecclesiastical and political history of the time during which he lived, and on the internal economy of the monastic establishments of the period. Of the worthiness of St. Anselm to have his life recorded, Mr. Church says, "It would not be easy to find one who so joined the largeness and daring of a powerful and inquiring intellect, with the graces and sweetness and unselfishness of the most loveable of friends, and with the fortitude, clear-sightedness, and dauntless firmness of a hero, forced into a hero's career in spite of himself." The author has drawn his materials from contemporary biographers and chroniclers, while at the same time he has consulted the best recent authors who have treated of the man and his time. "It is a sketch by the hand of a master, with every line marked by taste, learning, and real apprehension of the subject." — *Pall Mall Gazette*.

Francis of Assisi.—By Mrs. OLIPHANT.

The life of this saint, the founder of the Franciscan order, and one of the most remarkable men of his time, illustrates some of the chief characteristics of the religious life of the Middle Ages. Much information is given concerning the missionary labours of the saint and his companions, as well as concerning the religious and monastic life of the time. Many graphic details are introduced from the saint's contemporary biographers, which shew forth the prevalent beliefs of the period; and abundant samples are given of St. Francis's own sayings, as well as a few specimens of his simple tender hymns. “*We are grateful to Mrs. Oliphant for a book of much interest and pathetic beauty, a book which none can read without being the better for it.*”—John Bull.

Pioneers and Founders; or, Recent Workers in the Mission Field. By CHARLOTTE M. YONGE, Author of “The Heir of Redclyffe.” With Frontispiece, and Vignette Portrait of BISHOP HEBER.

The author has endeavoured in these narratives to bring together such of the more distinguished Missionaries of the English and American Nations as might best illustrate the character and growth of Mission-work in the last two centuries. The object has been to throw together such biographies as are most complete, most illustrative, and have been found most inciting to stir up others—representative lives, as far as possible. The missionaries whose biographies are here given, are—John Eliot, the Apostle of the Red Indians; David Brainerd, the Enthusiast; Christian F. Schwartz, the Councillor of Tanjore; Henry Martyn, the Scholar-Missionary; William Carey and Joshua Marshman, the Serampore Missionaries; the Judson Family; the Bishops of Calcutta,—Thomas Middleton, Reginald Heber, Daniel Wilson; Samuel Marsden, the Australian Chaplain and Friend of the Maori; John Williams, the Martyr of Erromango; Allen Gardener, the Sailor Martyr; Charles Frederick Mackenzie, the Martyr of Zambesi. Likely to be one of the most popular of the ‘Sunday Library’ volumes.”—Literary Churchman.

Angelique Arnauld, Abbess of Port Royal. By

FRANCES MARTIN. Crown 8vo. 4s. 6d.

This new volume of the 'Sunday Library' contains the life of a very remarkable woman founded on the best authorities. She was a Roman Catholic Abbess who lived more than 200 years ago, whose life contained much struggle and suffering. But if we look beneath the surface, we find that sublime virtues are associated with her errors, there is something admirable in everything she does, and the study of her history leads to a continual enlargement of our own range of thought and sympathy. It is believed the volume is not surpassed in interest by any other belonging to this well-known series.

THE “BOOK OF PRAISE” HYMNAL,

COMPILED AND ARRANGED BY

SIR ROUNDELL PALMER,

In the following four forms:—

- A. Beautifully printed in Royal 32mo., limp cloth, price 6d.
 - B. “ “ Small 18mo., larger type, cloth limp, 1s.
 - C. Same edition on fine paper, cloth, 1s. 6d.
- Also an edition with Music, selected, harmonized, and composed by JOHN HULLAH, in square 18mo., cloth, 3s. 6d.

The large acceptance which has been given to “The Book of Praise” by all classes of Christian people encourages the Publishers in entertaining the hope that this Hymnal, which is mainly selected from it, may be extensively used in Congregations, and in some degree at least meet the desires of those who seek uniformity in common worship as a means towards that unity which pious souls yearn after, and which our Lord prayed for in behalf of his Church. “The office of a hymn is not to teach controversial Theology, but to give the voice of song to practical religion. No doubt, to do this, it must embody sound doctrine; but it ought to do so, not after the manner of the schools, but with the breadth, freedom, and simplicity of the Fountain-head.” On this principle has Sir R. Palmer proceeded in the preparation of this book.

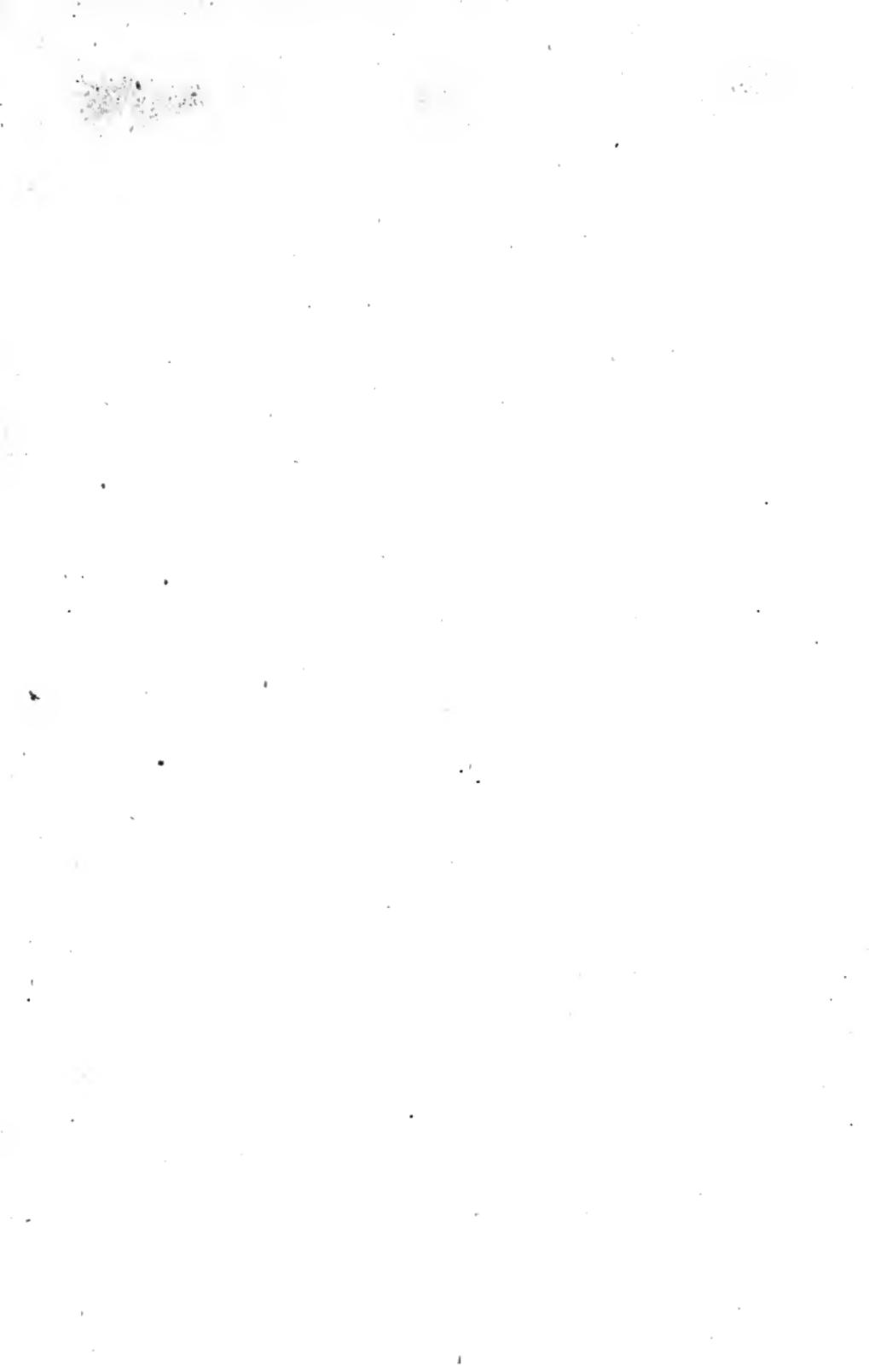
The arrangement adopted is the following:—

PART I. consists of Hymns arranged according to the subjects of the Creed—“God the Creator,” “Christ Incarnate,” “Christ Crucified,” “Christ Risen,” “Christ Ascended,” “Christ’s Kingdom and Judgment,” etc.

PART II. comprises Hymns arranged according to the subjects of the Lord’s Prayer.

PART III. Hymns for natural and sacred seasons.

There are 320 Hymns in all.



RETURN TO the circulation desk of any
University of California Library
or to the

NORTHERN REGIONAL LIBRARY FACILITY
Bldg. 400, Richmond Field Station
University of California
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
2-month loans may be renewed by calling
(415) 642-6233

1-year loans may be recharged by bringing books to NRLF

Renewals and recharges may be made 4 days prior to due date

DUE AS STAMPED BELOW

DUE DATE NOV 13 1987

FEB 8 1988

YB 71553

Church

BRIU
N305

20291

